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Minutes

of the

Annual Meeting

of the

Danville Association

of

Regular Baptists

Indiana

57th-77th

1885-1905

MINUTES

OF THE

FIFTY-SEVENTH ANNUAL MEETING

OF THE

Danville Association

OF

REGULAR BAPTISTS,

HELD WITH THE

MOUNT PLEASANT CHURCH, HENDRICKS COUNTY, INDIANA,

ON

SEPTEMBER 1ST, 2D, AND 3D, 1885.

INDIANAPOLIS:
A. R. BAKER, PRINTER, 28, 30, AND 32 WEST MARYLAND ST.
1885.

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A. R. BAKER, PRINTER, 28, 30, AND 32 WEST MARYLAND ST.
1885.

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MINUTES

Of the Fifty-Seventh Annual Meeting of the Danville Association of Regular Baptists, Held with the Mount Pleasant Church, Hendricks County, Ind., September 1st, 2d, and 3d, 1885.

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1. Introductory prayer and sermon, delivered by Elder John Kinder. Subject: Eighth chapter of John and 36th verse.

2. The letters from the different churches called for and read, and the messengers' names enrolled as per statistical table subjoined.

3. The messengers repaired to the house for business, and after prayer by Elder Peter Keeney, became organized by electing Elder E. D. Thomas Moderator, and R. M. Bartley Clerk.

4. Ministering brethren of our faith who are in good standing at home were invited to seats in the council.

5. Door opened for admission of churches to our body, and a newly-constituted church, called Mount Calvary, presented a letter, and was received into our Union; and also a newly-constituted church, called Eel River, presented a letter and was received into our Union, and the right hand of fellowship extended to messengers from the aforementioned churches.

6 By motion and second the reading of the Articles of Faith and Rules of Decorum was suspended.

7. Corresponding letters called for as follows: First, White Water Association, letter presented and read, and her messengers, Elders William Sparks and W. O. Parker, received. Second, White River, no letter, but her messengers, Elder L. T. Buchanan and Brother William King, received. Third, Mt. Pleasant (Iowa) Association, letter presented and read, no messengers. Fourth, Blue River, no letter nor messengers. Fifth, Paint Creek, letter received and read, and her messengers, Elders W. R. Knowls and H. P. Hays and Brother Buren Wyatt, received. Sixth, Salem Association,

Insides

letter presented and read and her messengers, Elder J. T. Oliphant and Brother John Smith, received. All of the aforesaid messengers invited to seats in council.

8. Circular letter called for and read, and referred to committee on arrangements to be reported Thursday.

9. Appointed Moderator, Clerk and writer of the circular letter to be a committee to arrange business for Thursday.

10. Requested Elders W. R Knowls, J. T. Oliphant, Lewis Thomas and J. W. Richardson to preach to-morrow.

11. Appointed Elder J. W. Shirley to write a general corresponding letter.

12. Adjourned to Thursday morning nine o'clock with prayer offered by Elder L T. Buchanan.

Thursday morning, nine o'clock, met persuant to adjournment. A prayer offered by Elder H. P. Hayes, and then proceeded as follows:

1. Bill of arrangements reported and made the order of the day.

2. List of messengers' names called and corrected.

3. Money for printing minutes and correspondence received. F. Underwood, A. Byrd, J. S. Thorp appointed a committee on Finance; also, Clerk authorized to superintend the printing and distribution of the minutes.

4. Corresponding Letter reported and adopted, and brethren agree to bear it as follows: To White Water Association, Elders W. M. Benson, J. R. Elmore, E. D. Thomas, J. R. Daily, Brethren W. C. Frazee, R. M. Bartley; to White River, Elders J. R. Elmore, W. S. Fisher, Brethren Wm. M. Craven, Jr., R. M. Bartley; to Mount Pleasant (Iowa) Association, correspond by minutes; to Blue River Association, correspond by minutes; to Paint Creek Association, Elders J. R. Daily, E. D. Thomas, Brethren R. Foster, R. M. Bartley; to Salem Association, Elders J. W. Shirley, E. D Thomas.

5. Circular Letter reported by the committee without amendment, and adopted to be printed in the minutes.

6. Agreed to hold our next Association with Bethel Church, Tipton county, Indiana, six miles northeast from Kempton station on the L. E. & W. R. R.

7. Made choice of Homer A. Benson to write the next Circular Letter.

8. Committee on Finance reported. Report received and committee discharged.

9. *Resolved*, That ministers of this Association bearing correspondence to corresponding associations, report the same to the clerk of the association, that they may receive *pro rata* of the corresponding money.

10. After singing and prayer, adjourned in peace and love to meet with Bethel Church on the first Tuesday in September, 1886, at 10 o'clock A. M.

WEDNESDAY, 10 A. M.

Services opened on the stand by W. R. Knowls using for a text the eighth chapter and thirty-fifth verse of Acts, followed by J. T. Oliphant using for a text the eighth chapter of St. John and twenty-fourth verse. Then an intermission of an hour was given for refreshments and social conversation, and the congregation was again called together by singing, and addressed by L E. Thomas using for a text the fifth chapter of 2d Corinthians and seventeenth verse, followed by J. W. Richardson, text twenty-sixth chapter and twenty-eighth verse of Acts, then closed in the best of feeling, all seeming to be filled with love for each other and praise to God.

GENERAL CORRESPONDING LETTER.

The Danville Association of Regular Baptists now in session with the Mount Pleasant Church, Hendricks county, Indiana: To the Associations with which we correspond, greeting.

VERY DEAR BRETHREN—

Your ministers and messengers were cordially received and invited to seats with us, and by whom we received intelligence of the grace of God to youward.

It is the sense of this Association that a strict adhearance to gospel truth should be had amongst us, avoiding the extremes.

That there is a necessity for harmony in preaching. And that the great object of our blessed Savior in giving the commission was, that the desciples go forth everywhere and testify of the unsearchable riches of Christ, calling upon all men everywhere to repent and believe the gospel; that the same is the power of God unto salvation to every one that believeth.

E. D. THOMAS, *Moderator.*

R. M. BARTLEY, *Clerk,*
Avon, Hendricks Co., Ind.

CIRCULAR LETTER.

The Danville Association of Regular Baptists now in Session with Mt. Pleasant Church, Hendricks county, Indiana, sendeth Christian Love and Greeting.

VERY DEAR BRETHREN IN THE LORD: Under a true sense of our own weakness and imperfection, we will endeavor, God being our helper, to gather a few thoughts for our encouragement and edification as we sojourn through these low grounds of sin and sorrow, until we shall be received up into those glorious mansions on high, prepared by our blessed Savior for the people of

God. And for what few thoughts we shall try to offer, we will direct your minds to what our Savior was pleased to call his church, or the church of God. The apostle tells us, before the Savior left his disciples here below, he organized them into a body, under a certain covenant, and gave them the promise that as long as they kept that body unspotted from the world, that he would bless them with the Holy comforter, for he told Peter that the gates of hell should not prevail against His church. Not only did the Lord design to leave them in a body so they would be better prepared to meet the wiles of men and the devil, but He came to establish His kingdom upon the earth that He might have a people to His own name's declarative glory.

After He had established them as a Church, He gave them certain ordinances that they should observe in remembrance of Him, and how plain is the wisdom of God made manifest to His people, for He well knew that as soon as He left them their faith would be tried as it had been while He was here with them—"for, if they do these things in the green tree, what will they do in the dry?"

The ordinances were given them that they might have something to set anew in their minds the many glorious truths and promises He had given them while He was here on the earth with them. And may God be thanked to this day for those things that bring afresh to our minds the many sufferings of a most merciful and righteous Lord, that a poor sinner, as the unworthy writer feels himself to be, might have hope to rejoice in God as his Savior.

In looking around us we find a great many bodies and organizations that claim to be the Church of the Living God, the pillar and ground of the truth, and the thought naturally arises, can all these be the true Church that the Lord and Savior Jesus Christ set up while here upon the earth? In the fourth chapter of Paul's letter to the Church at Ephesus, he tells them "there is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith and one baptism." The Apostle here was surely conveying the idea that there was but one body of Christ. Then, if there is but one true Church, all of the so-called bodies can not be the Church of Christ, and in order to find the true Church we shall try to find some of the marks that identify the Church from the world.

In Paul's letter to Titus he tells us that "he gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zelous of good works;" then we see they are a peculiar people, zelous of good works, not because they believe that their good works will put God under obligation to save them, but because they have felt the Lord was gracious to them, and when there was no eye to pity nor arm to save, the Lord took them up, spoke peace to their troubled souls, turning their mourning into rejoicing and put a new song in their mouths, even praise unto our God.

John tells us that another characteristic is, that as it is written in the prophets, they shall all be taught of the Lord and great shall be the peace of thy children. Then we would enquire, what is it to be taught of the Lord?

Moses tells us in the thirty-second chapter of Deuteronomy, that the Lord found Jacob in a waste-howling wilderness; he lead him about and instructed him, and kept him as the apple of His eye. What a thought to be under the immediate and direct care of Him who never sleeps nor ever slumbers; who led the children of Israel through the Red sea dry shod; caused the water to come forth from the flinty rock; the lame to leap as an hart; the blind to receive their sight, and the poor to have the gospel preached to them. They are made to rejoice and praise God for his merciful goodness and sing with the poets:

How can I sink with such a prop
As my eternal God.

Then, we see, to be taught of the Lord is to have the eyes of our understanding opened, for by nature we are blinded by the god of this world and led captive by the devil at his will, our deaf ears unstopped, and this stony heart taken away and given a heart of flesh, and made to rejoice in God as our Savior, and put no confidence in the flesh, esteeming others better than ourselves; for when we are brought to a knowledge of our own sinful condition we are made to abhor ourselves and repent in dust and ashes, and cry with Paul, "Who shall deliver us from the body of this death?" And how quick are our hearts drawn out in love for one of God's dear little ones when we hear them begin to tell of the Lord's dealings with them, how far from God they seemed to be, and how low He had brought them, that if they were ever permitted to enter that celestial city it would be alone through the righteousness of Jesus Christ. Then let us examine ourselves and see whether these things are true with us; we know and feel that of ourselves we are nothing, but if we have that spirit dwelling in us it will rise and shine brigher than the noon-day sun; although it is encompassed about by this sinful body, it is a principle that can never be eradicated. Paul says in the eighth chapter of Romans, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." And may our petitions ever be ascending up to God that we may have His guiding spirit, that we may walk in the footsteps of our blessed Master, for in them I know I shall be blessed with the presence of the Holy Comforter that the Lord promised should be with his people, living as it becomes children of that meek and lowly Jesus, for this is one of the marks of the children of God: to be humble as He was humble, ever ready to get down at the feet of our brethren, administering to the wants of the needy, sharing the many burdens that God's people find here on this earth. And as a church how shall we live?

If we are a separate people, shall we mingle and intermingle with the world? Shall we invite all Christians, of whatsoever denomination they may be, to come into the Lord's house and unite with us in commemorating the death and sufferings of our dear Savior, or shall we receive mem-

bers into our body from other denominations without requiring them to be baptised, taking the baptism of other denominations as legal and valid, and by our acts say to that body from which they came, go on with the good work, you have a legal right to ordain ministers of the gospel, receive and baptize men and women in the name of the Father, and the Son, and the Holy Ghost, and then with our mouth turn round and say you are not the church of the living God? You do not bear the marks that identify the people of God from the world; your church was organized and set up by the cunning craftiness of men's hands desiring to heap riches and honor upon themselves, having the praise of men but not of God. From such the Apostle tells us to turn away. Keep yourselves unspotted from the world, for ye are chosen out of the world; therefore, walk as children of the light, letting your light so shine that others seeing your good works may be constrained to glorify your Father which is in heaven.

Then let us live consistent and obedient lives. Can we expect the blessings which are promised unless we go where those blessings are? Did our Lord and Master administer the sacramental supper to the world? Surely not. Mark tells us that on the night before He was betrayed He congregated His little band of disciples in that upper room in the city of Jerusalem, and there gave unto them those emblems that should represent His broken body and shed blood, and told them, "As oft as ye do this do it in remembrance of me." Then, can we set the Lord's table in the world, invite every one to participate without requiring them to fulfill the requirements of the New Testament that gives them a legal right to those ordinances?

But let us rather separate ourselves from the world for a little season, that we may enjoy the sweet presence of our blessed Savior, walk worthy of the high vocation wherewith ye are called with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace, for we are sojourning here in this low ground of sorrow where the temptations of the evil one are continually being thrown in our pathway; endeavoring to get us to conform a little more to the world here, and a little more there, until the world has us in complete union with all the modern inventions of the day. Turning the grace of God into lasciviousness But we are commanded to watch and pray, and may we have more love and zeal for the cause of our dear Savior, giving ourselves more to his service; counting all things but loss and dross for the excellency of the knowledge of Christ Jesus, our Lord; for the time of our sojourning will soon be at an end and then we shall be gathered into that Holy city that John saw coming down out of heaven from God; the New Jerusalem whose walls are of precious stones and the streets of which are paved with pure gold; whose inhabitants are never sick, nor ever hunger; sorrow and sighing flee away, and there is no night there, for the Lord is the light of that city, who sits upon the throne of Almighty God, and will gather his elect from the four corners of the earth into those bright mansions at God's right hand, and when gathered into those regions of eternal happi-

ness they shall fear no more death, and all tears shall be wiped from their eyes, for the former things shall have passed away and become new, and they sing the song of Moses and of the Lamb; crying, great and marvelous are Thy works, O Lord God Almighty, just and true are Thy ways, Thou King of Saints.

Brethren, be of good cheer, for the suffering of this present time are not worthy to be compared with the glory that shall be revealed in heaven when we shall unite with the saints of all ages around the throne of God, singing praises unto the Lamb that was slain but is now risen and reigns supremely in heaven, receiving honor and glory form the blood-bought throng out of every nation, kindred, tongue, and people.

May the rich and sustaining grace of our Lord and Savior Jesus Christ be with you and with the dear saints of God elsewhere, is the prayer of the unworthy writer. AMEN.

E. W. THOMAS.

NAMES AND POST-OFFICE ADDRESS OF MINISTERS.

W. M. Benson, North Salem, Hendricks Co., Ind.
George Dodson. Blount, Illinois.
E. D. Thomas, Danville, Hendricks Co., Ind.
T. J. C. Sparks, Brownsburg, Hendricks Co , Ind.
Peter Keene, White Lick, Boone Co., Ind.
D. Leap, White Lick, Boone Co., Ind,
William F. White, White Lick, Boone Co , Ind.
W. S. Fisher, Bell Union, Putnam Co., Ind.
Allen McDaniel, White Lick, Boone Co., Ind.
Wm. T. Hambrick, Whitestown, Boone Co., Ind.
L. W. Brandon, Whitestown, Boone Co., Ind.
J. W. Shirley, Lebanon, Boone Co., Ind.
William Hardin, Lebanon, Boone Co., Ind.
M. Masten, Mt. Meridian, Putnam Co., Ind.
John Tilley, Mt. Meridian, Putnam Co., Ind.
J. Kinder, Frankfort, Clinton Co , Ind.
A. G. Fields, Wheaton P. O., Ind.
J. R. Daily, Groomsville, Tipton Co , Ind.
J. R. Elmore, Clayton, Hendricks Co., Ind.

STATISTICAL TABLE.

Churches.	Days of Meeting.	Names of Messengers	Received by Experience and baptism.	Received by Letter.	Received by Relation.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total Membership.	Money for Minutes.	Money for Correspondence.
Union	4	Elder W. M. Benson, F. Booker, A Cheshire	10		1				2	85	$1 00	....
Providence	2	A. Smalley, A. S Byrd	1							33	1 00	
Palestine	4	S. Colliver, F Underwood, J. H. Shinn			2		2			84	2 00	35
Mt Pleasant	1	Elder E. D. Thomas, Brethren J. Dodson, E. W. Thomas	2				2		1	63	1 50	$2 12
Thorntown	3	Elder J. Kinder, S. Long	8	2		1	1			44	75	1 25
Big White Lick	4	Elder T J. C. Sparkes, C W. Keeney	7	2					3	120	1 40	
Mt. Tabor	3	Elder P. Keeney, J. K Edwards, P. Smith	17	1			2		2	170	2 00	
Abner's Creek	1	J. M. Parks, L B. Ragan, W. S. Jones	2		1					71	1 50	
Danville	2	Marine Stewart, Wm. Conn, Sr., R. M. Bartley							1	95	2 00	2 85
Mount's Run	4	J. W. Abbett, L. P. Shoemaker	5			1		1	1	101	75	75
Cynthiana	1	Elder Wm. T. Hambrick, S. Dooley	7		1			2		78	1 00	1 00
Clear Creek	2	Wm. Hinkle, Harvey Monday		1			3			31	75	
Little Flock	1	Elder J. R Daily, H C. Finney, F. Calhoon	3							43	60	75
Antioch	2	H. Woodard, H Hall					16			37	75	
Mt. Zion	3	R J. Foster, I. Mann, J. S. Thorpe					2	7		73	1 50	
Mt Union	4	Elder J. W. Shirley, J. Spicklemire, J A Dickerson	4			1		1		43	75	1 00
Bethany	3	D. Webster, Wm. Nevins								26	55	
Liberty	3	D. McMullen, J. Barnes, C. M. Barnes	2						1	90	1 30	
First Friendship	1	Elder A. G. Fields, Wm Eggers	14			2			1	57	80	
Eagle Creek	2	R Dodson, B. W. Shelbern				1	2			31	1 40	
Vermillion	4	J. Dodson	16	2		1	1	1	1	96	1 25	
Bethel	4	J. B. Harlow, G. A. Harlow								23	50	
Otter Creek	2	Letter. No Messengers	33		1			2	1	65	1 00	
Second Friendship	2	J. N. Richardson, Wm M. Craven, Jr.	1						1	58	1 00	
Salem	2	G. J. Mcnifee, W. C. Frazee	4						1	48	75	
Mt. Moriah	1	Elder W. S. Fisher, J. R Brewer, J F. Mason					3		1	43	1 00	1 00
Mt. Meridian	2	Elders M. Maston, J Tilly, W. Collins	6	2			17		1	12	75	75
Mt. Calvary	4	R. Sauders								15	60	
Eel River	3	L. A. Hurst, J. Burnett, D. Hunter, B. Beaman	1							16	1 00	
		Total	143	10	6	7	51	14	18	1751	$31 15	$11 82

NAMES OF DECEASED MEMBERS.

Union—Mary V. Clements, Delila Tolby. *Big White Lick*—M. A. Sparks, E. Veach, Sarah Cassady. *Mt. Tabor*—Elias Shirley. J. S. Walker. *Danville*—Eliza Yowel. *Mount's Run*—Ida Northcut. *Liberty*—Lucy Daniel. *First Friendship*—Mary McCloud. *Vermillion*—J J. Huffman. *Otter Creek*—Perry Newman, Sr. *Second Friendship*—Phoba Mason. *Salem*—Mary Smith. *Mt. Moriah*—Mary E. Neet. *Mt. Meridian*—Samuel Dickers.

MINUTES

OF THE

FIFTY-EIGHTH ANNUAL MEETING

OF THE

Danville Association

OF

REGULAR BAPTISTS,

HELD WITH THE

Bethel Church, Tipton County, Indiana,

ON

SEPTEMBER 7th, 8th AND 9th, 1886.

INDIANAPOLIS:
A. R. BAKER, PRINTER, 28, 30, AND 32 WEST MARYLAND ST.
1886.

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MINUTES.

OF THE FIFTY-EIGHTH ANNUAL MEETING OF THE DANVILLE ASSOCIATION OF REGULAR BAPTISTS, HELD WITH THE BETHEL CHURCH, TIPTON COUNTY, IND., SEPTEMBER 7TH, 8TH, AND 9TH, 1886.

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1. Itroductory prayer, delivered by Elder J. Kinder. Introductory sermon, delivered by Elder Allen McDaniel. Subject: Twenty-fourth chapter of Luke, and 46th and 47th verses.

2. The letters from the different churches called for and read, and the messengers' names enrolled as per statistical table subjoined.

3. The messengers repaired to the house for business, and after prayer by Elder H. P. Hayes, became organized by electing Elder E. D. Thomas, Moderator, and R M. Bartley, Clerk.

4. Ministering brethern of our faith, who are in good standing at home, were invited to seats in the council.

5. Door opened for admission of churches to our body, and a letter was presented from Liberty Church, Hamilton county, Indiana, and read, and the church re-admitted to our body, and the right hand of fellowship extended to messenger from the aforementioned church.

6. By motion the Articles of Faith and Rules of Decorum were read.

7. Corresponding letters called for as follows: First, White Water Association, letter presented and read, and her messengers, Elders C. M. Reed, S. D. Harlen, and Brethren J. M. Smelser, F. M. Bracken and Perry Low received. Second, White River Association, no letter nor messengers. Third, Mt. Pleasant (Iowa) Association, no letter, but her messengers Elders A. Goforth and S. T. Keeney, and Brother J. R. Lamb were received. Fourth, Blue River, no letter nor messengers Fifth, Paint Creek, letter received and read, and her messengers, Elders H. P. Hayes and W. R. Knowls, and brethren.

Sixth, Salem Association, letter presented and read, and her messenger, Elder J. T. Oliphant received. All of the aforesaid messengers invited to a seat in the council.

8. Circular letter called for and read, and referred to a committee on arrangements, to be reported Thursday.

9. Appointed Moderator, Clerk and Elder W. M. Benson to be a committee to arrange business for Thursday.

11. Requested Elders A. Goforth, W. R. Knowls, J. T. Oliphant, and C. M. Reed, to preach to-morrow.

12. Appointed Elder J. R. Daily to write a general corresponding letter.

13. Adjourned to Thursday morning, 9 o'clock, with prayer offered by Elder S. T. Keeney.

Wednesday Morning.

The brethren chosen to preach to-day, met a respectable and well-ordered congregation. Services opened by Elder Andrew Goforth. Text: First Corinthians, 15th chapter, 20th and 21st verses; followed by Elder Charles M. Reed. Text: 15th chapter, First Corinthians, and from 1st to 11th verses. After an intermission of one hour for refreshments, the congregation assembled around the stand; addressed first by Elder W. R. Knowls. Text: 2d chapter and 6th verse of Colossians; followed by Elder J. T. Oliphant. Text: First four verses of 3d chapter of Colossians. And we feel that the preaching was done in the spirit of love and meekness; that they were enabled by Divine Grace to bring forth from the store house of eternal love, things both old and new to the comforting of God's dear people present, and that we were all permitted to enjoy a feast of good things in hearing a repetition of the message once declared by angels of "peace on earth, and good will to men," and trust that all present will long remember, with gratitude to the Giver of every good and perfect gift the pleasant interview.

Thursday Morning—9 o'clock.

Met persuant to adjournment; a prayer offered by Elder S. D. Harlen, and then proceeded as follows:

1. Bill of arrangements reported and made the order of the day.

2. List of messengers names called and corrected.

3. Money for printing minutes and correspondence received. F. Underwood, A. Byrd, and Marine Stewart were appointed a Committee on Finance.

4. Corresponding letter reported and adopted, and brethren agree to bear it as follows: First to White Water, Elders J. R. Daily, W. M. Ben-

son, A. McDaniel, E. D. Thomas, Brother R. M. Bartley, W. C. Frazee, and W. Collins. To White River, Elder John F. Keeney, W. S. Fisher, M. Maston, Brother R. M. Bartley. To Mount Pleasant (Iowa) Association, Elder Peter Keeney, by motion to correspond by messengers. To Blue River Association, correspond by minutes. To Paint Creek Association, Elder J. R. Daily, Brother R. M. Bartley. To Salem Association, Elder E. D. Thomas, Brother E. F. Christie.

5. Circular letter reported by the committee without any material change, and adopted to be printed in the minutes.

6. Agreed to hold our next Association with Abner's Creek Church, Hendricks county, Indiana, situated three miles south of Oakly Station on I., D. & S. R. R., and four miles northwest of Avon, on I. & St. L. R R., where all will be met with conveyances.

7. Made choice of Elder J. R. Daily to write next circular letter.

8. Committee on Finance reported. Report received and committee discharged.

9. By motion and second, the Clerk was authorized to superintend the printing and distribution of the minutes.

10. Mount Moriah Church requests a yearly meeting to commence on Friday, before first Satuday in August, 1887, and continue three days, attended by Elders C. M. Reed, J. R Daily and other ministering brethren invited.

11. By motion the Clerk is to report in the minutes amount of money received for minutes, and entire expense for the same.

12. The following preamble and resolution, presented by Elder E. D. Thomas, was unanimously adopted:

WHEREAS, It has been reported through periodicals and otherwise, that some of our churches, by church act, have organized Sunday-schools or Bible classes, and by church support are being kept up, which the testimony of the messengers from these churches dec[illegible]t not to be the case, but only the church permits the use of their meetin[illegible]thers not of the church, to organize and keep up such schools or [illegible]sses. Therefore,

Resolved, That we, in the fear of God, advise the churches of this Association to keep aloof from all humanly devised organizations called religious, lest they destroy the communion of our churches, and prevent the free and social interchange of our ministry and correspondence.

13. After singing and prayer, adjourned in love and peace, to meet with Abner's Creek Church on the first Tuesday in September, 1887, at 10 o'clock A. M.

CORRESPONDING LETTER.

The Danville Association of Regular Baptists, now in session with Bethel Church, Tipton county, Indiana, to the Association with which we correspond, sendeth this letter of christian love and friendly greeting:

Beloved Brethren:

We desire to praise our God for the manifold blessings which flow incessantly from His inexhaustible fountain of redeeming love. He has enabled us to assemble here in an associated capacity, while our rich table has been spread in the midst of our enemies, and our cup has been caused to overflow. Oh, how fresh and sweet are the green pastures, and how refreshing are the still waters! A day in the Lord's courts is better than a thousand in the habitation of folly, and the lowest seat there is preferable to all the tents of wickedness.

Dear brethren, pray for us, that we may be enabled by Divine Grace to keep His commandments, and live free from all the unwarranted but very popular institutions of men.

We urge that our correspondence be continued. Hoping to meet in the final abode of the saints, to mingle in the rapturous song of the redeemed, we conclude by saying, *farewell.*

ELD. E. D. THOMAS,
Moderator.

R. M. BARTLEY, Clerk,
Avon, Indiana.

CIRCULAR LETTER.

As I was selected by the Association a year ago to write what is denominated a circular letter, I then and yet feel inadequate for the duty imposed; but looking to the Giver of all good for aid and enlightenment, I shall try to comply with the request of the Association. And the theme that I have selected to write a few thoughts from is, "The Holy Ghost Within." When the time drew nigh for Jesus to be taken away from his sorrowing disciples He promised that after His departure that another comforter should come who would abide with them forever. He expressly told them that this comforter should be the Holy Ghost, who should dwell in them, and with them, and should be in them. And we can not doubt that the comforter of whom He spoke did come into their hearts on the day of Pentecost, purifying and enduing them, and that He did abide in them the remainder of their lives. It was because they were possessed and filled with the Holy Ghost, that they spoke with tongues and magnified God, and preached the word with such power. But what does Jesus tell about the offices of the comforter or Holy Ghost, as He was to dwell in their purified hearts during their earthly pilgrimage? In other words, what does the Holy Spirit do in the heart of the believer with whom He abides forever? One of the first offices that the Savior designates as belonging to the abiding Holy Ghost is that of teacher or remembrancer. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Nothing is more clearly stated in the Scriptures than that in the gospel days the Lord shall teach His children Himself. "And all Thy children shall be taught of the Lord and great shall be the peace of thy children." We must not fail to remember that it is "the children of the Lord." Those who have been adopted into the family through faith in Christ, who are to be taught of the Lord. It is the sheep who hear the voice of the Good Shepherd, and know Him and follow Him. Of the very in-dwelling comforter, in regard to whom we are now inquiring, Jesus Himself said that the world, the unconverted world, seeth Him not, neither knoweth Him. We are told expressly that the natural man receiveth not the things of the spirit of God; "they are foolishness unto Him; neither can he know them because they are spiritually discerned." He is also a teacher of the Scriptures, which we may have read scores of times without receiving any marked impressions, becomes a rich feast to the soul as the light of the Holy Spirit shines like a sunbeam upon it. How often does the whole Bible become a new book when we read it again and again, under the illumination of that blessed spirit who gave it

forth. Another thing the Savior promised the comforter should do was to guide the disciples into all truth. Guidance is one sort of teaching; it is showing us what our duty is. Divine guidance is distinctly promised, both in the Old Testament and the New, and has been the experience of the saints in all ages. The following quotations are sufficient proof: "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eye." "The meek will He guide in judgment, and the meek will He teach His way." "He calleth His own sheep by name, and leadeth them out." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." In order to secure the divine guidance in our daily life, our minds must be brought into a proper condition for receiving it. We must sincerely desire to be guided aright. God is always willing to supply all our real need in Christ Jesus, but it is the longing soul that He satisfies, and the hungry soul that He fills with His goodness. And as we need guidance continually, moment by moment, and day by day, so the desire needs to be permanent and intense, and David's prayer will frequently be adopted by the humble disciples, "For thy name's sake, O Lord, lead me and guide me." And we must believe that since God has so distinctly promised us His guidance, that when we utter such prayers as the above, we are asking according to his will. For without faith it is impossible to please God. Finally the designated comforter, applied by the Savior Himself, to the in-dwelling spirit, expresses one of the most precious of His offices. He dwells in the heart of the sanctified believer, and with Him the Father and the Son. Thus He keeps the soul in communion and fellowship with the "God of all comfort," and as the Apostle says, truly our fellowship is with the Father and with His Son Jesus Christ. He comforts those with whom He abides in all their tribulations. He causes consolation to abound by Christ. He gives them to eat of the hidden manna. "Ye shall be sorrowful, but your sorrow shall be turned into joy." From God in Christ, by the Holy Ghost we have "everlasting consolation and good hope through grace." O, that we may ever have this blessed spirit or comforter with us and in us, to guard, guide, and direct us in the ways of all truth, and give us an abundant entrance into the mansions above, where we can praise Him forever more, is the prayer of the writer.

HOMER A. BENSON.

NAMES AND POST-OFFICE ADDRESS OF MINISTERS.

W. M. Benson, North Salem, Hendricks Co., Ind.

George Dodson, Blount, Illinois.

E. D. Thomas, Danville, Hendricks Co., Ind.

T. J. C. Sparks, Brownsburg, Hendricks Co., Ind.

Peter Keene, White Lick, Boone Co., Ind.

D. Leap, White Lick, Boone Co., Ind.

William F. White, White Lick, Boone Co., Ind.

W. S. Fisher, Bell Union, Putnam Co., Ind,

Allen McDaniel, White Lick, Boone Co., Ind.

Wm. T. Hambrick, Whitestown, Boone Co., Ind.

L. W. Brandon, Whitestown, Boone Co., Ind.

J. W. Shirley, Lebanon, Boone Co., Ind.

William Hardin, Lebanon, Boone Co., Ind.

M. Masten, Mt Meridian, Putnam Co., Ind.

John Tilley, Mt. Meridian, Putnam Co., Ind.

J. Kinder, Frankfort, Clinton Co., Ind.

A. G. Fields, Wheaton P. O., Ind.

J. R. Daily, Groomsville, Tipton Co., Ind.

John F. Keeney, Rainstown, Hendricks, Co., Ind.

STATISTICAL TABLE.

Churches.	Days of Meeting.	Names of Messengers.	Received by Experience and Baptism.	Received by Letter.	Received by Relation.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total Membership.	Money for Minutes.	Money for Correspondence.
Union	4	Elder W. M. Benson, A. Cheshire	4						3	86	$1 00	
Providence	2	A. S. Byrd								34	1 00	
Palestine	4	F. Underwood, D. T. Darnell, R. Pickett								85	2 00	$3 00
Mt. Pleasant	1	Elder E. D. Thomas, Jesse Dodson, E. F. Christie					1		1	62	1 50	3 60
Thorntown	3	S. Long, H. Sanders	7		1		1		2	49	1 00	
Big White Lick	4	Wm. Symonds, B. C. Symonds, Elder J. F. Keeney	4							111	1 25	
Mt. Tabor	3	Elder A. McDaniel, J. K. Edwards, E. Smith	10		1		2	1	2	172	2 00	2 00
Abner's Creek	1	T. B. Jones, L. B. Ragan, W. S. Jones	2	1			1	1	1	71	1 50	
Danville	2	Marine Stewart, James Conn, R. M. Bartley	4	1		1	2		1	98	2 00	3 55
Mount's Run	2	J. S. Shoemaker, Isaac Isenhour	18	2			7			85	1 00	1 00
Cynthiana	1	Elder Wm. F. White, J. Anderson, S. W. Dooley	18	2			7			89	1 00	60
Clear Creek	2		3				1		4	25	75	90
Little Flock	1	Elder J. R. Daily, G. W. Dunn, Wm. Oliphant						1		42	50	1 00
Antioch	2	H. Woodard, L. C. Northcutt	12			4				53	1 10	
Mt. Zion	3	R. J. Foster, S. Thorp, Wm. Christie				1	2		2	69	1 50	
Mt. Union	4	J. Spicklemire, J. H. Dickerson	3						1	46	75	60
Bethany	3	No intelligence								12	20	
First Liberty	3	J. F. Holman						4		86	1 25	
First Friendship	1	Elder A. G. Fields, Wm. Eggers, J. W. Eggers	10	2		1				69	1 25	
Eagle Creek	2	R. Dodson, James Miller					1			30	1 00	
Vermillion	4	T. Esworthy	3		1		3	3	3	98	1 30	
Bethel	4	J. Graham, J. Cardwell, Wm. Vail			1				1	25	50	
Otter Creek	2					1	1	13		52	1 50	
Second Friendship	3	A. G. Oliphant, J. N. Richardson, Wm. M. Craven, Jr							1	57	1 00	25
Salem	3	W. C. Frazee, G. F. Hufford, C. Roark	5						3	49	75	
Mt. Moriah	1	Elder W. S. Fisher, J. T. Fisher, E. Brewer	2		1			1		45	1 25	95
Mt. Meridian	2	Elder M. Maston, W. Collins	3	1						16	75	
Mt. Calvary	4	R. L. Joseph, R. Plunkett		4					1	16	60	
Eel River	3	B. Beaman, D. Hunter	3						1	18	75	
Second Liberty	2	C. Stephenson, J. Stephenson								12	25	25
		Total	111	13	5	8	29	24	27	1,762	$32 20	$17 70

[Cost of printing and mailing, $28.80.]

NAMES OF DECEASED MEMBERS.

Union—Franklin Booker, Elizabeth Ballard, Grant Pennington. *Mt. Pleasant*—Francis E. Pace. *Thorntown*—Precilla J. Holmes, Sarah Forsythe. *Mt. Tabor*—M. E. Bird, Lucinda Blanton, Edward Woolen. *Abner's Creek*—Edward Chamness. *Danville*—Cynthia Rammel. *Clear Creek*—W. Hinkle, P. Cline, Mary Header, Susan Hunter. *Mt. Zion*—James Thorp, Hannah M. West. *Mt. Union*—Lucy Turner. *Vermillion*—Martha Thornbrough, Nancy O. Toole, Elizabeth Smith. *Bethel*—Martha Coleman. *Second Friendship*—Morrison Quain. *Salem*—Elizabeth Stout, Lavina Price, Nancy Smith. *Mt. Calvary*—Catharine Airhart. *Eel River*—Martha Hubbard.

MINUTES OF THE

Sixty-Third Annual Meeting

OF THE

DANVILLE ASSOCIATION

OF

REGULAR BAPTISTS,

HELD WITH THE

MOUNT ZION CHURCH,

Hendricks County, Indiana,

ON

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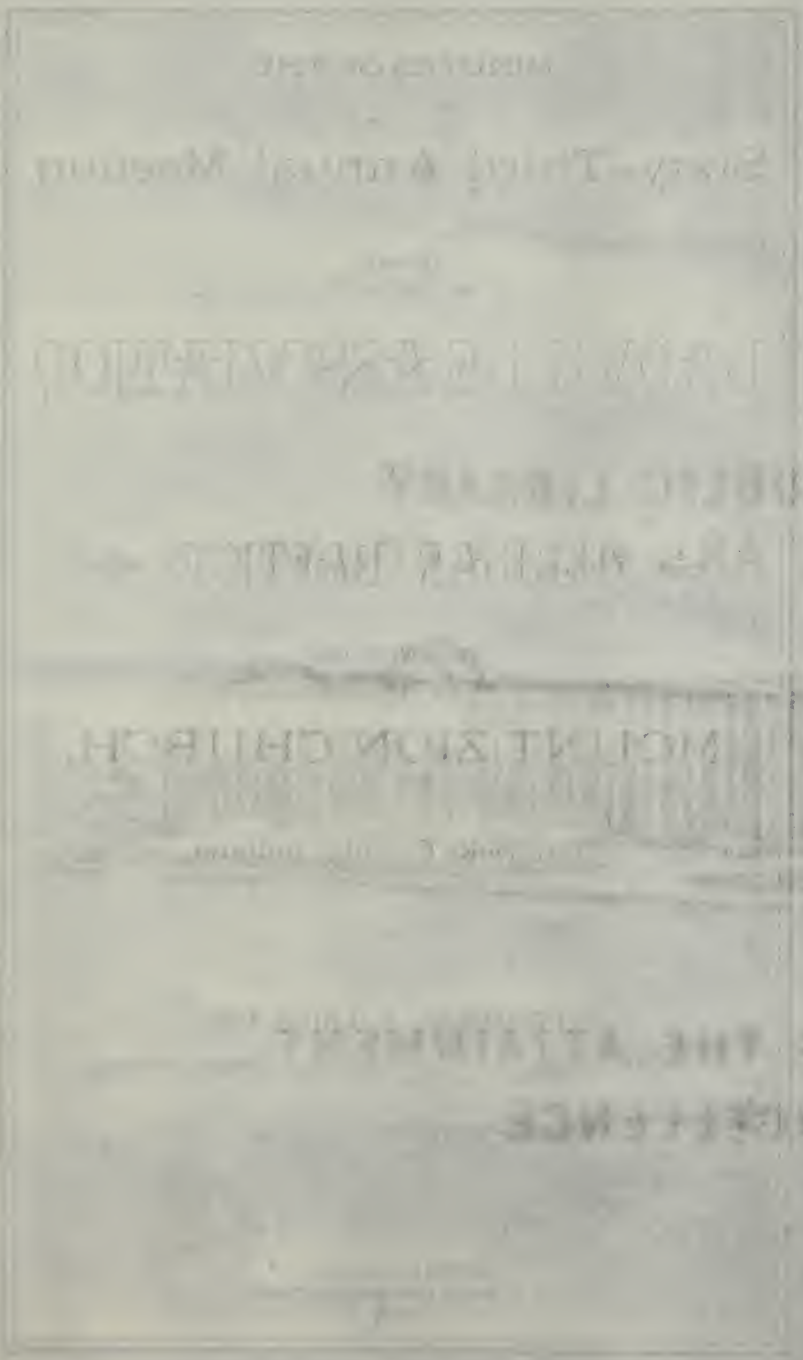

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MINUTES.

TUESDAY MORNING, 10 O'CLOCK A. M.

1st. Introductory prayer by Eld. Lemuel Potter, and sermon by Eld. E. D. Thomas. Text, Eph., ii, 8, 9.

2nd. The letters from the churches called for and read, and the messengers' names enrolled in statistical table.

3rd. The messengers repaired to the house, and after prayer by Eld. Lemuel Potter, organized by electing Eld. E. D. Thomas as Moderator, and Eld. John R. Daily as Clerk.

4th. By motion and second, the association agreed to hear read a letter from Thorntown church, and one from Mt. Union church. Said letters were read, and contained information to the association that said bodies had withdrawn from the association.

5th. The association dropped said Thorntown and Mt. Union churches from her fellowship on the ground of disorder in thus withdrawing and departing from the association.

6th. By motion and second, Union church was dropped from the fellowship of the association on testimony received, showing withdrawal and violation of covenant entered into by said church.

7th. On sufficient testimony of disorderly walk in withdrawing from the association and organizing with other churches into a separate body, the following churches were also dropped: Eagle Creek, Mount's Run, Cynthianna, and Clear Creek.

8th. Door opened for the reception of churches. None offered.

9th. Corresponding letters called for as follows: First, White Water association, letter presented and read, and her messengers, Eld. C. M. Reed, H. R. Mathews, O. P. Lowe, and D. M. Smelser, received. Second, White River, no letter, but her messengers, Eld. Jas. H. Oliphant and J. C. Thacker, received. Third, Mt. Pleasant, letter received and read, but no messengers. Fourth, Paint Creek, letter presented by the hand of her messenger, Eld. H. P. Hays, and read. Fifth, Salem, letter presented and read, and her messengers, Eld. Lemuel Potter and Richard Brumfield, received. All the above named messengers invited to a seat in council.

10th. Circular letter called for and read by the writer, Eld. L. T. Buchanan, and referred to a committe consisting of the Moderator, Clerk, and writer. The same committee to prepare a bill of arrangements for Thursday.

11th. Eld. E. W. Thomas was appointed to write a general corresponding letter.

12th. The association agreed to have four sermons preached on tomorrow, and chose Elds. C. M. Reed, J. M. Thompson, Lemuel Potter, and James H. Oliphant, to occupy the stand.

13th. Adjourned with benediction by Eld. H. P. Hays, to meet Thursday morning at 9 o'clock.

WEDNESDAY'S SERVICES.

A vast concourse of people assembled in the grove, and were addressed first, by Eld. C. M. Reed, of White Water association, who

used for a text, Acts, xv, 11. The theme of the discourse was salvation by grace, which the Lord enabled the dear brother to proclaim to the joy of the hearts of his children. Eld. John M. Thompson, of Kansas, then spoke from Heb., xiii, 20, 21. He was blessed with liberty to hold the large assembly spell bound while he discoursed in both a doctrinal and practical line. His impressive and soul-cheering exhortations will surely be productive of good results.

After one hour spent in partaking of refreshments and enjoying social conversation, the people were called together by singing, when Eld. Lemuel Potter, of Salem association, preached a sermon of much power, using as a text, I Pet., iii, 18. The convincing arguments of the Elder won the attention of all. Eld. Jas. H. Oliphant, of Crawfordsville, closed the service of the day by discoursing upon Heb., viii, 10. Many tears flowed while he warmly exhorted the saints to love and good works. The overflowing joy experienced by those who greeted each other in love and fellowship during the singing of the closing hymn can never be forgotten by them while memory lasts.

THURSDAY MORNING, 9 O'CLOCK.

The association met pursuant to adjournment, and after prayer by Eld. Jas. H. Oliphant, proceeded as follows:

1st. Bill of arrangement reported and made the order of the day.

2nd. Constitution, Articles of Faith, and Rules of Decorum read.

3rd. List of messengers' names called and corrected.

4th. Brethren D. T. Darnall, Wm. Symmonds, and Mareen Stuart were appointed as a finance committee, and the money for minutes and correspondence received.

5th. The circular letter reported without material change. Report received, and the circular letter ordered printed with the minutes.

6th. Corresponding letter called for, read, and adopted.

7th. Messengers to the corresponding associations were appointed as follows: First, White Water, Elds. E. D. Thomas, E. W. Thomas, and John R. Daily, and Brethren R. J. Foster, Jesse Dodson, Chas. R. Thompson, Jas. Conn, W. C. Frazee, J. W. Eggers, and J. R. Shleppy. Second, White River, Elds. L. T. Buchanan, E. W. Thomas, and John R. Daily, and Brother Wm. Oliphant. Third, Mt. Pleasant, correspond by minutes. Fourth, Blue River, by minutes. Fifth, Paint Creek, Elds. Allen McDaniel and John R. Daily, and Brethren Wm. Oliphant, J. R. Shleppy, and Chas. R. Thompson. Sixth, Salem, Eld. E. W. Thomas and Brother W. M. Craven.

8th. Brother D. T. Darnall was chosen to write the next circular letter.

9th. Committee on finance reported. Report received and the committee discharged.

10th. By motion and second, the Clerk was ordered to superintend the printing and distribution of the minutes.

11th. Agreed to hold our next association with the Mt. Tabor church, six miles north of Brownsburg, on the Peoria Division of the Big Four R. R.

12th. After a sermon delivered by Eld. Lemuel Potter, and a closing exhortation by the Moderator, the association adjourned in peace

and love, to meet with the Mt. Tabor church, Hendricks county, Ind., on the 1st Tuesday in Sept., 1892.

JOHN R. DAILY, Clerk. E. D. THOMAS, Moderator.

CORRESPONDING LETTER.

The Danville Association of Regular Baptists now in session with the Mt. Zion church, Hendricks county, Ind., to the sister associations with whom we correspond, sendeth this our annual message of love and Christian fellowship:

Dear Brethren in Christ: We have great reason to rejoice and praise the name of our blessed Redeemer for such outpourings of love in our hearts as we have been blessed with since we have assembled, for it has been truly "the very gates of heaven" to our waiting souls, blessing his servants with such light and liberty that they have been enabled to preach in "demonstration of the Spirit and with power." Surely this has been a time long to be remembered by many of God's humble poor. "Bless the Lord, O my soul, and forget not all his benefits."

Although some that were once with us as a body have separated themselves from us, yet we are persuaded they were not of us, and they went out that it might be manifest, but there are some that our hearts still follow in prayers to God, that they may be brought again into the borders of Zion. Brethren, that precious doctrine of salvation by grace grows more and more precious as we are brought farther and farther on our journey, and O, how it refreshes our souls to have the cheering rays of the Sun of righteousness to burst through the dark clouds and fall with resplendent radiance upon our hearts! Brethren, we have been made to know the sweets that David felt when he said, "How good and how pleasant it is for brethren to dwell together in unity." May God, that blessed and loving Father, still keep our hearts in the way of truth, and bind us all together, for it is all of grace. Your messengers were received and highly appreciated by us, and we do sincerely desire a continuation of your Christian correspondence, and may the God of heaven ever bless us all as it seemeth good to him.

And now may the God of love and peace that brought again from the dead our Lord Jesus Christ, comfort your hearts and ours, and establish us in every good word and work, and preserve us blameless unto the coming of our blessed Redeemer, and then gather us home to glory, there to enjoy his blissful presence forever is our humble prayer for Jesus' sake. Farewell.

CIRCULAR LETTER.

In answer to the request of the association last year we offer the following thoughts on the subject of salvation. We have made choice of the language of Christ as recorded by St. John, xiv, 6; "Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father but by me."

The subject of salvation is one of great importance from the fact that it is not only for time, but for eternity; and what would we be prof-

ited if we had the greatest name on earth, or the wealth of the world, if in the end we are lost. (That is, not saved.) The author of our subject says there are many who say, "Lo, here is Christ! and lo, there is Christ!" "but go not after them." But God declares, in speaking of Chirst, "This is my beloved Son, hear ye him."

I desire to notice our subject briefly, in the spirit of love and humility. In the first place, Jesus says, "I am the way." We understand him to mean the way of life and salvation; the way from sin to holiness; the way from death to life. For in a state of nature we are in a state of sin and death. The Bible tells of but two ways: the one the way of life, the other the way of death. So each one must be in one way or the other. There is no place to stop between the two. Every step we take is in one way or the other; every thing we do is in one way or the other, and will not take us from one to the other. So while in the way of death or sin, we cannot please God. (For without faith it is impossible to please God.) So our salvation can not depend upon what we do. We might take up all our good works, one by one, and speak of them as the way to be saved; but Christ says, "I am the way." It matters not how honest and sincere we are in them, they are no part of the way. We may be taught and believe that the way to be saved is to unite with some church, but Christ says, "I am the way;" so the church is not the way. Men may say *they* are the way sinners are saved, or the *Bible*, or *baptism*, or *preached word*, but Christ says, Not so, for "I am the way. He is not *part*, but *all* the way. So we see that to be out of Christ is to be out of the way—to be in Christ is so be in the way. Oh, what a blessed thought! to be in Christ, the way of salvation! And not only so; for if we are in the way, the way is in us. For Jesus says, St John, xiv 20; "At that day ye shall know that I am in my Father, and ye in me and I in you." Blessed thought! If this be true there is no danger of getting out of the way, for the way is in us. It may be that our minds are dark and gloomy, but bear in mind that the way is in us. Satan may, by his beguilings, strive to get us out of the way; but he can not, because the way is in us, as well as we are in the way.

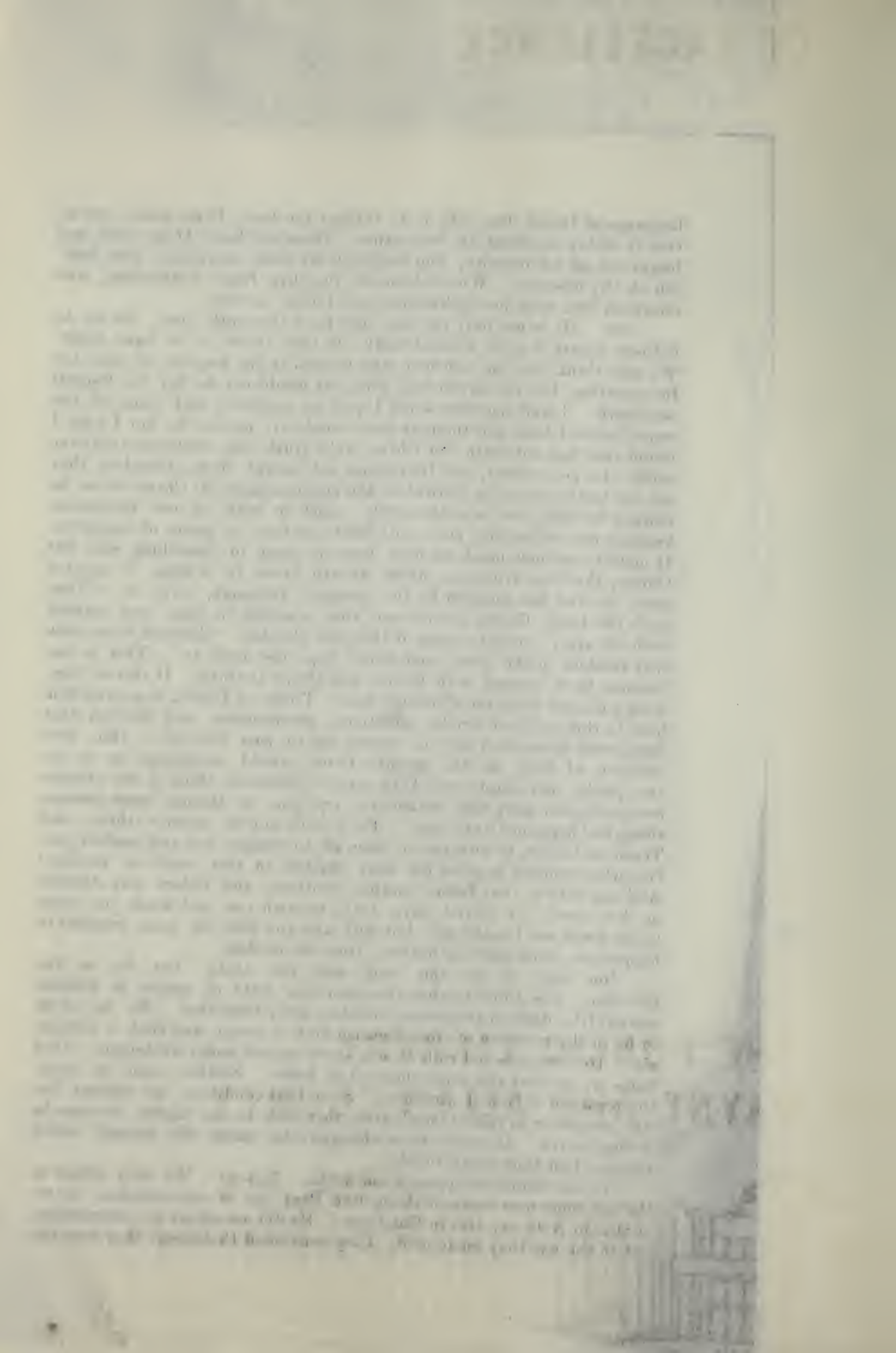
Again, see Acts, iv, 12; "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." To say there is salvation in the church, baptism, the Lord's supper, preachers, priest, or any thing *else*, is to say they are the way, and contradict the Scriptures. God never designed them for the way of life and salvation, for Christ declares, "I am the way." When we take a view of this world and ourselves, what poor and afflicted creatures we are, full of sin, and of the pains and troubles that sin causes, and even death, and that these are ours to endure, and this world is not our continual abiding place, we then can say that Job told the truth when he said, "Man born of woman is of few days and full of trouble." What a consoling thought! that there is a way by which we can leave it all behind, and go to heaven, to rest! Yes, to the God of our salvation. (Although we are unworthy sinners.) That way is Christ, who loved us, and gave himself for us, that he might redeem us from *all* iniquity. When we realize this to be true with us, we can not help but adopt the

language of David, Ps., ciii, 1–4; "Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities: who healeth all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

2nd. He is not only the way, but he is the truth also. So to be without Christ is to be without truth—to have Christ is to have truth. We may think like the rich man who trusted in the keeping of the law for salvation, but the Savior told him that would not do, for he himself was truth. I well recollect when I quit my swearing, and some of the worst habits I had, and thought God would save me for it; but I hope I found that was not truth, for Christ is the truth. My works were only the works of a poor sinner, and God would not accept them; therefore they are not truth; but to be clothed in the righteousness of Christ is to be clothed in truth, for he is the truth. Just so with all our obedience, keeping the ordinances, etc.,—all fail to be true in point of salvation. It matters not how much we may love or trust in something else but Christ; the time will come when we will know it is false, it can not save, for God has declared by the prophet Jeremiah, xvii, 5; "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm;" and 7th verse of the same chapter: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." This is true because he is blessed with Christ, and Christ is truth. If this be true, what a blessed hope the Christian has! Truth, or Christ, to go with him here in this world of trials, afflictions, persecutions, and division that Satan with his wicked devices causes us to pass through! But, dear children of God, as the apostle Peter would encourage us in his 1st epistle, 4th chapter and 12th verse: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." For it is no new or strange thing, and Truth, or Christ, is with you in them all, to sustain you and comfort you. Oh, what comfort he gives his dear children in this world of trouble! And not only so, but father, mother, brothers, and sisters may forsake us, but truth, or Christ, says, I will be with you, and when you come to die I will not forsake you, but will take you from all your troubles to happiness—from earth to heaven; from sin to God.

Not only is he the way and the truth, but he is the life also. The Bible teaches that man in a state of nature is without eternal life, dead in trespasses and sins, away from God. He is not fit to be in the presence of God, because he is a sinner, and God is without sin. He loves sin and rolls it as a sweet morsel under his tongue. God hates it; so what the sinner loves God hates. Neither could he enjoy the presence of God if with him. So in that condition, he neither has will nor power to raise himself from that state to one higher, because he is dead in sin. He needs to be changed—he needs life eternal, which changes him from death to life.

Do not think we oppose good works. Not so. We only object to the use some men make of them, like Paul did of circumcision, as recorded in Acts xv; also in Galatians. He did not object to circumcision, but to the use they made of it. They concluded that except they were cir-



cumcised, and kept the law of Moses, they could not be saved. Just so now. Some conclude except they do something, (it matters not what that is,) they can not be saved. But Paul said neither circumcision nor uncircumcision availeth any thing, that is, in point of salvation. Just so in regard to what we *do*, or do *not* do. It has nothing to do with giving eternal life, or saving us. But we must be born again—made new creatures in Christ. We may believe that by our obedience we receive eternal life, but that can not be, for that would make our obedience the *way* of salvation, and Christ says, "I am the way." We may take our obedience, or service, and that of others, one by one, although we may have trusted in them, they can not save. It is the child of God that obeys acceptably, not the dead sinner. The ordinance of baptism, the Lord's supper, the preached word, the Sabbath-school, the Bible, and many other things we might speak of, all fall together in point of salvation. They can not give eternal life, for Christ says, St. John, x, "My sheep hear my voice," etc., "and I give unto them eternal life." In fact, he is eternal life himself. Paul said to the Colossians in the third chapter and third and fourth verses, "For ye are dead, and your life is hid with Christ in God; when Christ who is *our life* shall appear, then shall ye also appear with him in glory."

So we see we are not saved by or through these forms of service, for that would make them the way of salvation, and Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Then the only way to go to God is by Christ. We can not go to God by joining some church. The church was intended for something else. We can not go by the Bible. God designed it for something else. Just so by baptism, the preached word, communion, feet washing, and every other act. These are not to take us to God, because the Savior says, "No man cometh unto the Father but by me." Yes, no man. The high, the low; the rich, the poor; the learned, the unlearned: *all* have to go to God by Christ, if at all. By nature all men are sinners, dead in sin, far from God, without eternal life, and have to die and leave this world and go into eternity. But, blessed be God, the Scriptures open to our minds a way to go to God! Yes, it presents Christ as a Savior for poor sinners like us. Jesus says, "*I* give unto them eternal life." Then something else does not do it. I care not where we are, or what we are doing, it is for Christ the Holy Spirit to give eternal life to the dead sinner. We may be at home or abroad, on land or on sea, by ourselves or in a crowd, when we are quickened or made alive. But it is not where we are, not what we are doing, that gives life; but it is the *Spirit* that quickens. We may be sitting under the preaching of the gospel, or at the dance, when life is given; but, bear in mind, it is not the preaching nor the dance that gives life, but the Spirit.

Let us think for a moment what a Savior we have; that not only while in our best acts and humblest position while in nature, but even in our *most wicked* acts, he can touch our hearts; with his spirit he can give life; when dead in sin, can quicken us together with Christ, (not something else.) By grace are we saved. Dear children of God, do we experimentally realize this as a truth? If so, *then* comes the services which tell of the work of grace in the heart. Our baptism tells our faith

in the death, burial, and resurrection of Christ. And the gospel comes to us, with all its blessed promises, as it tells all that Christ has done for us, and we by faith lay hold of them. Oh, what comfort it gives our poor hearts! Dear brethren, here is the way which our text speaks of. Not only the spirit can go to the Father, but also the way our bodies can be saved. I know they will die and go to the grave. Our friends may take us to the graveyard and bury us out of their sight, as we have ours, there to rest from all the troubles of this life, but He can raise them from the tomb Christ says, in John xi, 25, "I am the ressurection and the life;" and in John v, 28, "Marvel not at this: for the hour is coming in the which all that are in the grave shall hear his voice: and shall come forth." Again, Paul, inspired by the Holy Spirit, in Rom. viii, 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Also, in I Cor. xv; "This mortal must put on immortality," etc. We might refer to many other scriptures, but we must forbear, for we are getting too lengthy. Oh, blessed hope in the resurrection! He is the way; both soul and body go to God—as much the one as the other. He is the Rock of my salvation; in truth he is our salvation. With such a hope as this, let me exhort you, dear brethren and sisters, to contend earnestly for the faith once delivered to the saints, not in order to be saved, but because he has manifested himself to you as your Savior. Yes, we need thee, precious Jesus, for we are full of sin. But we trust in thee to take us away from this world of trouble, away from sin, to the Father, there to enjoy thy peaceful presence throughout eternity. Live together in love and peace, and may the God of love and peace be with you and guide you in all truth with his blessed people elsewhere, is our prayer. Amen.

LEVI T. BUCHANAN.

P O. Addresses of Ministers.

E. D. Thomas.....Danville, Hendricks Co., Ind.
W. S. Fisher.....Advance, Boone Co., Ind.
Allen McDaniel.....Royalton, Boone Co., Ind.
E W. Thomas.....Danville, Hendricks Co., Ind.
L. B. Ragan.....Haughville, Marion Co., Ind.
M. Mastern.....Mt. Meridian, Putnam Co., Ind.
A. G. Fields.....Wheaton, Ind.
J. F. Keency.....Rainstown, Hendricks Co., Ind.
T. J. C. Sparks.....Brownsburg, Hendricks Co., Ind.
L. T. Buchanan.....New Maysville, Putnam Co., Ind.
John R. Daily.....Lizton, Hendricks Co., Ind.
G. W. Dodson.....Snyder, Ill.
George S. Joseph (licentiate).....Lizton, Ind.
J. O. Denman (licentiate).....Rosedale, Parke Co., Ind.

Yearly Meeting.

A yearly meeting will be held at Salem church on the third Saturday and Sunday in May, 1892, to be attended by Eld. J. H. Oliphant.

STATISTICAL TABLE.

CHURCHES.	Days of meeting.	NAMES OF MESSENGERS.	Received by Experience and Baptism.	Received by Letter.	Received by Relation.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total Membership	Money for Minutes.	Money for Correspondence.
Providence	2	Not represented								31		$
Palestine	4	Eld. L. T. Buchanan, D. T. Darnell, John D. Hart	2							79	$2 00	
Mt. Pleasant	1	Eld. E. D. Thomas, Eld. E. W. Thomas, J. T. Dodson	1		1	1		1		63	1 50	1 32
Big White Lick	4	Wm. Symmonds, B. C. Symmonds, N. Huddleston	2				4		2	91	1 00	
Mt. Tabor	2	Eld. Allen McDaniel, Eli Smith, Albert F. Smith							1	31	1 50	1 55
Abner's Creek	1	Eld. L. B. Ragan, T. B. Jones, John A. Hufford	3					2		73	1 85	
Danville	2	Mareen Stuart, Charles R. Thompson, James Conn	2	1		1	2	7	2	80	2 25	1 05
Little Flock	2	James Martin, R. Calhoon, Wm. Oliphant		1						43	50	85
Antioch	2	L. C. Northcut, George S. Joseph, Wm. Harrison	1			1	2	12	1	50	1 00	
Mt. Zion	3	Eld. John R. Daily, R. J. Foster, John W. Clark	3	4			7	5		61	1 75	
Bethany	2	J. O. Denman	4							19	75	
First Liberty	3	Not represented								112		
First Friendship	1	G. W. Barber, John W. Eggers		1	2			2		61	1 25	
Vermillion	4	Not represented								130		
Bethel	1	G. A. Harlow, J. R. Harlow, D. T. Harlow					2		1	21	45	
Otter Creek	2	Letter but no messengers					2	2	1	50	1 50	
Second Friendship	2	W. M. Craven, G. W. Milhon, T. D. Richardson							2	52	1 00	
Salem	3	G. J. Menifee, C. Roark, W. C. Frazee	2		2					3 60	1 00	
Mt. Moriah	1	Eld. W. S. Fisher, W. H. Reeves, J. T. Fisher							3	47	1 50	
Mt. Meridian	2	Eld. M. Masten, Ezekiel Moore, Johnson Herod				1	2	1		18	1 00	
Mt. Calvary	4	John Plunkett, R. B. Sanders, S. Russell	3							14	75	
Eel River	4	John C. Layne, B. Beaman, D. M. Hunter	1	1				5	1	12	50	
Second Liberty	2	Cyrus Stephenson	2							16	50	
		Total	26	8	4	3	21	37	19	1214	$23 80	$4 77

NAMES OF DECEASED MEMBERS.

Mt. Pleasant—Sarah West. *Big White Lick*—Elizabeth Holtzclaw Jane McBee. *Danville*—Lucinda Christie. Jane K. Moon. *Mt. Tabor*—Elizabeth Roberts. *Antioch*—Jacob Dinsmore. *Bethel*—Joseph Graham. *Otter Creek*—Margaret Hoff. *Second Friendship*—Wm. B. Richardson, Jane Barker. *Salem*—Sarah M. Mathews, Nancy Newham, Sarah E. Newham. *Mt. Moriah*—Martha Brewer, Dennis McFaddin, Elizabeth Elmore. *Mt. Meridian*—David Hunter, Sr. *Eel River*—Sarah Tilley.

MINUTES

OF THE

Sixty-Ninth Annual Meeting

OF THE

Danville Association,

OF

REGULAR BAPTISTS

HELD WITH

MOUNT PLEASANT CHURCH,

Hendricks County, Indiana,

September 7, 8 and 9, 1897.

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MINUTES

Of the Sixty-Ninth Annual Meeting of the Danville Association, of Regular Baptists, held with Mt. Pleasant Church, Hendricks County, Indiana, on September 7, 8 and 9, 1897.

Tuesday's Session.

1. The Association met pursuant to adjournment at 10 o'clock. Introductory prayer and sermon by Elder John R. Daily. Text, Isa. xxv, 6. 7, 8.

2. The letters from the churches were read, and the messengers' names and statistics were recorded in the subjoined statistical table:

CHURCHES.	Meeting Days.	MESSENGERS' NAMES.	Rec'd by Baptism.	Received by Letter	Rec'd by Relation.	Restored.	Dismissed by Letter	Excluded.	Deceased.	Total Membership.	Money for Minutes.		Money for Corresp.	
											$		$	
Providence.	3	A. S. Byrd, and L. H. Stewart, -	0	0	0	0	0	0	1	28	1	00	0	00
Palestine.	4	L. T. Buchanan, J. Polk Christie, D. T. Darnall	0	0	0	0	1	0	0	83	1	65	4	00
Mount Pleasant.	1	Eld. E. D. Thomas, J. T. Dodson, E. F. Christie	1	0	1	0	0	0	1	63	1	25	2	50
Mount Tabor.	2	Eld. John R. Daily, Jas. Shirley, A. F. Smith.	0	0	0	0	0	0	1	55	1	25	0	00
Abners Creek.	1	Eld. L. B. Ragan, J. M. Parks, T. B. Jones.	1	0	0	0	2	0	1	71	1	60	0	00
Danville.	2	Mareen Stewart, Allen Jones, J. F. Conn.	3	0	0	0	0	0	1	84	1	50	2	50
Little Flock.	1	James Martin, and Erasmus Oliphant. -	2	0	0	0	0	0	0	37		50	0	00
Antioch.	2	Elder George S. Joseph, and Silas Graham.	2	0	0	1	0	0	1	38	1	00	0	00
Mount Zion.	3	R. J. Foster, Wm. Tharp and J. W. Clark. -	0	0	0	0	0	2	0	60	1	50	1	25
Bethany.	1	D. C. Adams, A. A. Webster, A. L. Webster.	2	0	0	0	0	0	0	16		50	0	00
First Friendship	1	Eld. A. G. Fields, John Cox, Geo. W. Barber.	5	0	0	0	0	0	2	90	1	70	0	00
Bethel.	4	E. H. Carter, J. R. Harlow, G. A. Harlow.	2	0	0	0	0	0	1	24		75	0	00
Otter Creek.	4	No Messenger. -	0	0	0	0	0	0	0	48	0	00	0	00
Sec'd Friendship	2	J. N. Richardson, and J. C. Stout. - -	1	0	0	0	0	0	1	53	1	00	0	00
Salem.	4	Wm. Symmonds, W. C. Frazee. - - -	2	0	0	0	0	2	0	59	1	00	0	00
Mount Moriah.	1	J. F. Mason, Elijah Brewer, W. H. Reeves	3	0	0	0	0	0	1	47	1	00	0	00
Mount Meridian.	2	C. P. Beadle, John Mason, Elder M. Masten.	2	0	0	0	0	0	0	19		75	0	00
Mount Calvary.	4	Eld. W. S. Fisher, Larkin Wise, B. Sanders.	0	0	0	0	0	0	1	17		75	0	00
Eel River.	4	No messenger. -	0	0	0	0	0	0	0	12	0	00	0	00

3. After an intermission of one hour the Messengers met for business, and after introductory prayer by Elder W. O. Parker, became organized by electing Elder J. R. Daily, Moderator, and Elder E. W. Thomas, Clerk.

4. The door of the Association was announced open for the reception of churches. None offered.

5. Corresponding Letters were called for as follows:

(1) White Water, letter received by the hand of her messengers, Elders W. O. Parker and A. W. Hackleman, and Brethren H. R. Matthews, John Hackleman, and Jos. Hendricks. (2) Mt. Pleasant, no letter or messenger. (3) Salem, no letter, but her messengers received, to-wit: Elders Lemuel Potter, Archie Brown, and A. A. Shoultz. (4) White River, letter presented by the hand of her messengers, Elders M. G. Mitchell and Thomas Mitchel, jr., and Brother John Graves. (5) Blue River, no intelligence. (6) Conn's Creek, no intelligence.

6. The Circular Letter called for, read, and referred to a committee consisting of the Moderator, Clerk, and Elder L. B. Regan; said committee to arrange business for Thursday.

7. By motion and second the Association agrees to have four discourses tomorrow, and the following brethren were elected: Elders Lemuel Potter, A. A. Shoultz, Archie Brown, and J. H. Fisher.

8. Brethren G. A. Harlow, Albert Smith and W. C. Frazee are appointed as a committee on Finance; the money for minutes and correspondence was given to the committee.

9. Appointed Elder L. B. Regan to write a General Corresponding Letter.

10. Adjourned to meet Thursday morning at 9 o'clock. Prayer by Elder L. E. Thomas.

Wednesday's Services.

A very large concourse of people assembled in the grove, and were first addressed by Elder Lemuel Potter, from Isa. xxvi, 1, 2, who spoke comfortingly to God's

children of their security in Christ Jesus. Elder A. A. Shoultz spoke next from I. Cor. x, 1, 2, by which he showed that immersion was the only scriptural mode of believers' baptism. After an intermission of one hour, Elder Archie Brown addressed the people from Rom. ix, 15, 16, showing clearly from the Scriptures that salvation is of God's mercy. Elder J. H. Fisher closed the services by using Acts, ii, 37, exhorting to obedience and practical godliness. It was truthfully said, "God is in our midst."

Thursday's Session.

The Association met at nine o'clock and was opened with prayer by Elder M. G. Mitchell.

1. Bill of arrangements reported and adopted.

2. Articles of Faith and Rules of Decorum read.

3. Names of messengers called and statistics corrected.

4. Circular Letter reported without change and adopted, and ordered printed with the minutes.

5. Corresponding Letter called for, read, and received.

6. Messengers to Corresponding Associations were appointed as follows:

(1) White Water, Elders E. W. Thomas, L. B. Ragan, and J. R. Daily, and Brethren W. C. Frazee, James Shirley, T. B. Jones, R. J. Foster, and C. L. Belcher.

(2) Inasmuch as we have received no intelligence from the Mt. Pleasant association, and our correspondence is of no utility to them or us, therefore, we drop correspondence with them for the present.

(3) Salem, Elder J. R. Daily, and R. J. Foster.

(4) White River, Elder L. T. Buchanan, E. W. Thomas, W. S. Fisher, J. R. Daily, and M. Masten, and Brethren Wm. Symmons, J. F. Conn, W. C. Frazee, J. P. Christie, L. H. Stuart and John Hart.

(5) Blue River, upon the information that they had dropped correspondence with us, their name was dropped from our minutes.

(6) Conn's Creek, Elders L. B. Ragan and George S. Joseph.

7. Elder M. Masten was chosen to write the next Circular Letter.

8. Agreed to hold the next Association with Bethel church, Tipton county, Ind., commencing on Friday before the first Saturday in September, 1898. Those coming from the north or south will get off at Sharpsville, on the L. E. & W. R. R., and those from the east or west at Kempton.

9. The Finance committee reported as follows: For minutes, $18.70, and for correspondence, $10.25—the latter distributed as follows: Elder J. R. Daily, $5.25, and Elder E. W. Thomas, $5. The report is received and the committee discharged.

10. The following memorial was read and received, and ordered printed with the minutes:

MEMORIAL.

We deeply feel our loss in the death of Elder E. D. Thomas, which occurred June 16, 1897, and Elder Allen McDaniel, which occurred last October. The former had long served us as Moderator, and with untiring zeal sought the good of our cause. Both had for many years served our churches humbly and faithfully in preaching the precious gospel of Jesus our Savior, among us. Their lives were such as becomes the followers of Jesus, and they have left a bright example for the Elders and members who survive. We bow in humble submission to Almighty God in this matter, and earnestly pray his blessing to remain with us in supplying us still with faithful men. We sympathize deeply with sisters Thomas and McDaniel, and their families, and pray that our blessed Savior may be their stay, and enable them to bear with Christian fortitude their deep affliction. While the loss of these dear ones has produced a vacancy in our ranks, the thought of which fills our hearts with grief, yet we mourn not as those that have no hope, knowing that they have passed

from labor to a rest beyond, and trusting that we shall follow them when our labors below are ended.

11. The Articles of Faith and Rules of Decorum be printed in the minutes.

12. By motion and second the Association adjourned to meet with Bethel church on Friday before the first Saturday in September, 1898, at 10 o'clock.

ELDER J. R. DAILY, MODERATOR.
ELDER E. W. THOMAS, CLERK.

GENERAL CORRESPONDING LETTER.

The Danville Association of Regular Baptists, now in session with Mt. Pleasant church, Hendricks County, Ind., on Sept. 7, 8, 9, 1897, to the sister associations with whom we correspond, sendeth this our annual message of love and fellowship:

We have received intelligence from the churches composing our association. Peace abounds, with some degree of interest, and the Lord is still adding the little lambs to his fold as in the beginning. We received intelligence from all the associations with whom we correspond, except Conn's Creek, either by letter or messengers. All of whom were invited to seats in council, and we were made glad and caused to rejoice in our hearts, to hear the glorious gospel of salvation proclaimed by your ministers. We have also a number of visiting ministers with us proclaiming the same gospel, salvation by grace. But amidst our rejoicing, our hearts are made sad by the absence of some we have long since learned to love. The Moderator of our association, whose presence and words have gladdened many hearts; a father in Israel indeed, a counsellor has been called from labor to reward. May we remember his counsel, and be faithful until the end as he. Elder Allen McDaniel has also been called from our midst. One we highly esteemed for the work's sake. May we bow in humble submission, remembering that "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

We earnestly request a continuation of your correspondence. Fare-ye-well.

ELDER J. R. DAILY, MODERATOR.
ELDER E. W. THOMAS, CLERK.

CIRCULAR LETTER.

Very dear brethren, according to custom and appointment of the association, you will expect something in the form of a circular letter. And for a subject upon which to write, we have selected that of love. The apostle says, "Herein is love, not that we loved God, but that He loved us and gave His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." John, iv, 10, 11. There is no word that ever saluted the ear of men or angels that contains so much as that of love, especially God's love. It is the ground of all praise to God by men or angels, for God is love, and for this great love wherewith He loved us, even when we were dead, hath He quickened us together with Christ; and so great was this love that while we were yet sinners, Christ died for us, and at this love men and angels have been astonished. The inspired apostle says, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." And the poet understood something of the same love when he composed the following lines:

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

We hear him by the mouth of the prophet, saying, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Dear brethren, if we have been made the happy recipients of His love, we are His children, and are born of God, for "Whosoever loveth is born of God." Jerusalem above, which is free, is the mother of us all. Then we are the

sons of God; and if sons, then heirs of God, and joint heirs with Christ. All the blessings and privileges of His kingdom here below are ours to enjoy, while we remain in the flesh, and when the scythe of death shall mow us down, we shall be gathered home in that spirit-world, there to await the resurrection morn, when these mortal bodies of ours shall come forth and be caught up to meet the Lord in the air and be fashioned like his glorious body, and so shall we ever be with the Lord. Dear brethren and sisters, can you remember when this great love first found its way into your bosom, and took away that stony heart and gave you a heart of flesh? If so, be of good cheer, for this is the Lord's work, and marvelous in our eyes. It was then you could sing with the poet:

"'Twas the same hand that spread the feast
That sweatly forced me in,
Or I had still refused to taste,
And perished in my sins."

Thus, "we love Him because He first loved us." In view of such love as this, what manner of persons ought we to be? Shall we neglect our church meetings and plead bad weather or bad roads? Or if we have some little hardness against a brother or sister, shall we stay away from church on that account and tell all the neighbors about the matter, instead of going to that brother or sister in the spirit of our Master, and trying to effect reconciliation as our Lord directed? Dear brethern, if any of us have been guilty of these things, let us do so no more, but let us cultivate this principle of love and endeaver to keep the unity of the Spirit in the bonds of peace. Labor for the peace and welfare of each other, and when we meet at church and our minister fails to come, let us engage in a word of prayer, and exhort one another to every known duty; select a moderator and transact the necessary business of the church. In this way we exhibit our love to our heavenly Father, and to each other, and let our light shine, that others seeing our

good works may glorify our Father in heaven.

Dear brethren in the ministry, be faithful, contend earnestly for the faith once delivered to the saints, be gentle, manifest the Spirit of your heavenly Father. Preach him, "the way, the truth and the life." Finally, brethren, fare ye well. Live in peace, and may the God of all love and grace be with you and with us all, for "God is love."

WILLIAM M. CRAVEN.

Names of Deceased Members.

Providence—Susan Rose.
Mt. Pleasant—Elder E. D. Thomas.
Mt. Tabor—Elder Allen McDaniel.
Abners Creek—Nancy Hankins.
Danville—Malinda Cofer.
Antioch—Mary Burk.
First Friendship—J. W. McCloud and Sarah Eggers.
Bethel—Louisa Mullen.
Second Friendship—Phœbe Mason.
Mt. Moriah—Jas. T. Fisher
Mt. Calvary—Cynthia Pluncket.

P. O. Addresses of Ministers.

L. T. Buchanan, New Maysville, Putnam County, Ind.
E. D. Thomas, Danville, Hendricks " "
Allen McDaniel, Royalton, Boone " "
E. W. Thomas, Danville, Hendricks " "
L. B. Ragan, Russiaville, Howard " "
M. Masten, Mt. Meridian, Putnam " "
A. G. Fields, Wheaton, " " "
J. F. Keeney, Rainstown, Hendricks " "
W. S. Fisher, Broad Park, Putnam " "
John R. Daily, Whitelick, Boone " "
H. G. Andrews, Toddville, Lynn " Iowa.
George S. Joseph, Lizton, Hendricks County, Ind.
Wm. C. Belcher, Licentiate.
C. P. Beadle, Licentiate.

P. O. Addresses of Clerks.

Providence—W. W. Byrd,.....Ladoga, Ind
Palestine—J. D. Hart,.....Bainbridge, Ind
Mt. Pleasant—Eld. E. W. Thomas,.....Danville, Ind
Mt. Tabor—Wm. P. Smith,.....Whitelick, Ind
Abners Creek—John A. Hufford,.....Tilden, Ind
Danville—James F. Conn,.....Danville, Ind
Little Flock—A. G. Oliphant.....Forest, Ind
Antioch—Frank Joseph,.....Lizton, Ind
Mt. Zion, John W. Clarke,.....Maplewood, Ind
Bethany—W. H. Cress,.....Fontanet, Ind
First Friendship—G. W. Barber.....Barnard, Ind
Bethel—E. H. Carter,.....Groomsville, Ind
Otter Creek—J. T. Roy,.....Center Point, Iowa
Second Friendship—W. M. Craven,....Center Valley, Ind
Salem—W. C. Frazee.....Clermont, Ind
Mt. Moriah—W. H. Reeves,.....Lake Valley, Ind
Mt. Meridian—Henry Fox,.....Mt. Meridian, Ind
Mt. Calvary—B. Sanders,.....Advance, Ind
Eel River—D. Hunter,.....Cataract, Ind

Rules of Decorum.

1 The association when convened shall be opened and concluded by singing and prayer.

2. Only one person shall speak at a time, who shall rise from his seat and respectfully address the Moderator.

3. The person thus speaking shall not be interrupted in his speech by any but the Moderator, until he is done speaking; nor shall the Moderator interupt him unless he breaks order.

4. He shall strictly adhere to the subject in question, and shall in no wise cast any reflection on any person who may have spoken before him.

5. No person shall speak more than three times on the same subject, without leave of the association.

6. The Moderator shall have the same privilege of speech as other members, provided his seat be filled.

7. No member shall laugh or whisper in time of business, to the the interruption of the association.

8. The members shall address one another by the appellation of "Brother."

9. No member shall absent himself without leave of the association.

10. The names of the members of the association

shall be enrolled and called over as often as the association may think necessary.

11. Any member who shall knowingly break any of these rules, shall be reproved by the Moderator according to the direction of the asssociation.

Articles of Faith.

1. We believe in one only true and living God, and that there are three that bear record in heaven: the Father, the Son, and the Holy Ghost, and that these three are one.

2. We believe the Scriptures of the Old and New Testaments to be of divine authority, and the only infallible rule of Faith and Practice.

3. We believe in the fall of man, and that all Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state, by their ability which they possess by nature.

4. We believe in the doctrine of election by grace, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will."

5. We believe that sinners are justified by the righteousness of God, which is in Jesus Christ, imputed to them, and that they are kept by the power of God through faith unto salvation.

6. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, appointed in his church, and none but true believers are fit subjects for either; and that the only mode of Baptism is immersion.

7. We believe that no ministers have a right to administer those ordinances only such as have been regularly baptized, called and come under the imposition of the hands of a presbytery, by the authority of the church of Jesus Christ.

8. We believe in the resurrection of the body, both of the just and the unjust; but every one in his own order, they that have done unto the resurrection of life, and they that have done evil, unto the resurrection of damnation; and that God hath appointed a day in which he will judge the world in righteousness by Jesus Christ, and that the joys of the righteous will be eternal, and the punishment of the wicked everlasting.

THE DANVILLE ASSOCIATION

REGULAR BAPTISTS

MINUTES of the Seventy-Sixth Annual Meeting Held with Second Friendship Church, Hendricks County, Ind., August 30, 31 and Sept. 1, 1904

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MINUTES

Of the Seventy-Sixth Annual Meeting of the Danville Association of Regular Baptists, Held With the Second Friendship Church, Hendricks County, Indiana, August 30, 31 and Sept. 1, 1904.

TUESDAY'S SESSION.

1. The Association met pursuant to adjournment at 10:00 o'clock. Introductory prayer by Elder. T. W. Mitchell and sermon by Eld. P. F. Watkins from I Corinthians, after which the letters from the several churches were read from the stand and messengers' names and statistics were enrolled in subjoined tabl

CHURCHES	Meeting Days	MESSENGERS' NAMES	Rec'd by Baptism	Rec'd by Letter	Rec'd by Relation	Restored	Dismissed by Letter	Excluded	Deceased	Total Membership	Money for Minutes	Money for Corresp'ce
											$	$
Providence	3		...	...	...	...	...	...	...	...	.....	.....
Palestine	4	Eld. L. T. Buchanan, J. P. Christie, Robert Wilson	...	...	...	...	1	...	1	84	1 50	.....
Mount Pleasant	1	Eld. E. W. Thomas, Silas Cline, R. J. Campbell	4	1	...	...	1	...	1	74	1 00	.....
Mount Tabor	2	Eld. P. F. Watkins, Riley Schenck, A. F. Smith	14	...	...	1	1	1	1	83	2 00	.....
Abner's Creek	1	Jas. Parks, James Flinn, Wm. Jones	...	...	...	...	...	...	1	65	1 45	.....
Danville	2	Wm. Moon, C. R. Thompson, J. F. Conn	24	1	...	...	...	...	4	95	1 50	.....
Little Flock	1	A. G. Oliphant, Erasmus T. Oliphant, Herman Oliphant	8	1	...	1	...	...	...	42	1 00	.....
Antioch	2	L. F. Joseph, L. C. Northcut	...	...	1	...	2	1	1	130	1 00	.....
First Mt. Zion	3	M. K. Gentry, J.S. Thorp, W.O.Johnson	1	2	...	...	...	...	...	59	1 25	.....
Bethany	2	W. H. Cress	...	...	...	...	...	...	...	22	50	.....
Bethel	2	Eld. L. B. Ragan, Jno. Harlow, G. H. Harlow	2	4	...	...	...	...	...	27	50	.....
First Friendship	3	L. S. Worrell, David Morphew, W. H. Miller	2	...	...	...	...	1	2	94	1 60	.....
Sec'd Friendship	1	W. M. Craven, John T. Richardson, J. T. Craven	11	3	...	...	...	...	...	64	1 00	.....
Salem	4	W. G. Reed, Sarah Reed, B. F. Tolle	3	1	...	...	...	...	3	60	75	.....
Mount Moriah	1	W. H. Reeves, John Fipps, E. Brewer	1	1	...	...	...	...	...	41	1 00	.....
Mount Calvary	4	Larkin Wise, R. D. Joseph, S. Owens	...	1	...	...	3	...	...	19	60	.....
Eel River	3	Eld. W. S. Fisher, Richard Sanders, Barney Sanders	2	2	...	...	...	1	...	32	75	.....

2. After an hour's intermission the messengers met for business, and after prayer by Elder P. T. Oliphant, became organized by electing Elder E. W. Thomas, Moderator, and James F. Conn, Clerk.

3. By motion and second to follow the usual way of business in our minutes.

4. The door of the Association was opened for the reception of churches.

5. Letters from Associations with which we correspond: (1) White Water letter received by her Messengers, Elder C. P. Beadle, Brethren J. Stevens, Park Moore, L. F. Newhouse, Wm. Penticost. (2) Salem letter

received by her Messenger, Elder A. A. Shoultz. (3) White River letter received by her Messengers, Elders P. T. Oliphant. Thomas Mitchell and T. W. Mitchell. (4) Conn's Creek, no letter. Messenger Eld. T. J. Jones, all of whom were invited to seats in council.

6. Circular letter called for, read, and by motion and second referred to a committee of writer, Moderator and Clerk, to be reported Thursday, the same to arrange business for Thursday.

7. Brethren Ham Reeves, L. F. Worrell and G. H. Harlow was appointed as finance committee.

8. Elder L. T. Buchanan was appointed to write a general corresponding letter.

9. By private ballot, Elders A. A. Shoultz, M. G. Mitchell, M. B Moffitt and J. D. Drauhn were chosen to preach from the stand on Wednesday.

10. By motion and second an adjournment was taken until Thursday at 9:00 a. m. Prayer by Elder A. A. Shoultz.

WEDNESDAY'S SESSION.

A large congregation met in the grove at 10:00 o'clock. After singing, and prayer by Elder M. B. Moffitt, the congregation was first addressed by Elder M. G. Mitchell, of Norman Station, Indiana. from I Thess. 1:4, in which he portrayed so beautifully the saint's security in God by the choice of Him who doeth all things after the counsel of His own will.

The people were next addressed by Elder. J. D. Drauhn. of White Plains, N. C., from Heb. 9:15. The saints were happy to have such preaching.

After an hour's intermission the congregation was called togetner by singing, and prayer by Elder T. J Jones. Elder A A. Shoultz. of Owensville, Indiana, addressed the audience from Acts 20:28 in a very forcible and impressive way. Elder M. B. Moffitt, of Paris, Illinois, closed with a good warm and feeling sermon from the 126th Psalm. The saints were made to rejoice and press on in the way that Christ has shown.

THURSDAY'S SESSION.

The Association met at 9:00 o'clock, and was opened with prayer by Elder Thomas Mitchell.

1. The Committee report the Bill of Arraignment the same as last year except Article 8, and report the Circular Letter without any change. By motion and second is received and ordered printed in our minutes.

2. Articles of Faith and Rules of Decorum read.

3. Names of Messengers called and statistics corrected.

4. Corresponding Letter called for, read, and by Motion and second ordered printed in the Minutes.

5. Messengers to corresponding Associations appointed as follows: (1) White Water—Elders P. F. Watkins, E. W. Thomas and L. B. Ragan.

(2) Salem—Elder L. B. Ragan, E. W. Thomas, Brother Thos Jones. (3) White River—Elders W. S. Fisher, E. W. Thomas. (4) Conn's Creek —Elders L. T. Buchanan, E. W. Thomas, L. B. Ragan, W. S. Fisher, Brethren A. F Smith, C. R. Thompson, W. N. Conn, James Parks.

6. By motion and second, Brother James Flinn to write the next Circular Letter.

7. By motion and second the next Association to be held with the Mount Moriah church, Hendricks county, Indiana, six miles south of Amo, on the Vandalia Railroad, at 10:00 o'clock on Tuesday before the first Saturday in September, 1905. Those coming by rail will be met Monday evening and Tuesday morn.

8 By motion and second the Articles of Faith and Rules of Decorum be printed in the Minutes.

9. Finance Committee report $17.90 for Minutes and $1 00 for correspondence. By motion and second the committee is released,

10. By motion and second, the Brother Clerk is to superintend the printing of the Minutes.

11. By motion and second the Association receives the report of the committee sent to labor with the Second Mount Zion church, submitted the following report;

"We, two of the committee appointed by the Association to visit Second Mount Zion church, did meet with them at their regular meeting of business on the third Saturday in June, 1904, and labored with them to the best of our ability, but they tried to justify themselves in licensing Sister Belcher to preach, and would not rescind their act in so doing. We also found they had received baptisms of other denominations and acknowledged (Elder Belcher being their spokesman) that in so doing they had violated their Articles of Faith and Church Covenant, and did not talk like retracing their steps. L. T. Buchanan, L. B. Ragan."

Which was received and the committee released.

13. By motion and second an adjournment was taken to meet with Mount Moriah church, Hendricks county, Indiana, on Tuesday before the first Saturday in September, 1905, at 10:00 o'clock a. m.

JAMES F. CONN, Clerk. ELDER E. W. THOMAS, Moderator.

Corresponding Letter.

The Danville Association of Regular Baptists, now in session with the Second Friendship church, Hendricks county, Indiana, to her sister Associations with whom she corresponds, sendeth Christian salutation:

Dearly Beloved Brethren:—Another year has passed, and we have been privileged to meet again in an associated capacity and to hear from the different churches composing our union. We are glad to report that peace still abounds with us as an Association, and with the churches composing our body. Your corresponding messengers were gladly received by

us, and your ministering brethren were invited upon our stand and preached to the comfort and edification of all God's humble poor. We desire a continuation of your correspondence, believing it to be beneficial to us as Associations and to our churches in general. And now, may the great Head of the Church guide and protect us, in the good and right way, and keep us as His children in the comforts of His Holy Spirit, is the prayer of your sister Association, Danville. ELDER E. W. THOMAS, MODERATOR.
JAMES F. CONN, CLERK

Circular Letter.

The Danville Association of Regular Baptists, when convened with the 2nd Friendship church, Hendricks county, Ind., Aug. 30th, 1904, sendeth greeting to the Household of Faith:

Hoping the Lord will direct, I will endeavor to grant your request, by calling your attention to the all important subject of love; and as a foundation I will refer you to First John, chapter 4, verses 9, 10 and 11. In this was manifested the love of God toward us, because this God sent his only begotten son into the world, that we might live through him.

"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."

"Beloved, if God so loved us, we ought also to love one another." The love referred to in this scripture, is not such as we possess by nature, that may be aroused by something seen in another, and increased or diminished by the acts of others but is eternal and unchangeable "God is love." He commendeth his love toward us, in that while we were yet sinners Christ died for us, that we might live through Him.

Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins." That is to bear our sins and to satisfy the law, and redeem us by giving his life as ransom for us; manifesting his love for us in all his acts of obedience; our sins being imputed to Him, He bearing them in his own body and putting them away on the tree of the cross; and God raised him from the dead and seated him at his own right hand, to give repentance and remission of sins. So then repentance is as much the gift of God, as the remission of sins. And for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; by revealing his life and love in us. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Now we love Him because he first loved us, and manifested his love to us, causing us to trust him, and rest in his loving arms. We learn in the Ephesian letter, that Christ loved the church and gave himself for it, that he might wash it and cleanse it, etc. The church referred to here includes all those given to Christ in the covenent, which he loved with an everlasting love. Therefore with loving kindness he draws them. St. John 12, 32 "and I, if I be lifted up from the earth, will draw all

men unto me." The word all includes only those under consideration, or those for whom he was lifted up To draw is to cause to come, to move toward. To say that men are universally drawn, is to say that men universally come to Christ, and are universally washed and cleansed: as all who come are washed and cleansed, and all that are cleansed are saved. As the Savior has said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." In all of God's manifest presence, and dealings with us, it is through love. Even when we are chastised, while it is on account of our disobedience, yet he is ever faithful, and loving to us. As the apostle has said in Heb. 12, 6: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So when we are chastised let us remember it is but his loving kindness to restore us to the path of obedience, that we may enjoy his loving kindness and holy presence. And the chastening as the apostle has said, yieldeth the peaceable fruits of righteousness to them who are exercised thereby. "Beloved if God so loved us, we ought also to love one another." That is we ought to manifest our love for one another in bearing each others burdens, by speaking kind words, seeking the interest and welfare of others: not looking on our own things, but on the things of others. As He has laid down His life for us, we should lay down our lives, that is self interest, for others. St. John 14, 15: "If ye love me, keep my commandments." The word if in this text does not imply a doubt, but inasmuch as you love me, you should keep my commandments: that is you ought to keep them. Our Savior in this text is not speaking to the world, but to the difciples. As in verse 3, "If I go and prepare a place for you, I will come again and receive you unto myself." Not as though it was doubtful about His going, for he says in verse 2: "I go to prepare a place for you." Heb. 11:6, "But without faith it is impossible to please Him." Faith which worketh by love. Hence all acceptable service must be rendered by faith, prompted by love. And he that loveth is born of God. It is impossible for the alien sinner to render acceptable service to God.

While the gospel is to be preached to all creatures, yet the idea of preaching the gospel to alien sinners for the purpose of causing them to believe and repent of their sins, and come to God, is untrue, as that would be acceptable service rendered without love. Love is the substance: that which underlies and supports all outward manifestation. As life is essential to action, so is love essential to all acceptable service. Love is not in order to birth, but the evidence of it. To say that love is in order to birth, is to say that love is not the evidence of birth: as to say that belief is in order to the birth of the spirit on salvation. If belief is in order to the birth of the spirit, or salvation, it cannot be evidence of salvation. John says: Whosoever believeth that Jesus is the Christ is born of God. Hence love and belief, or faith, is not in order to birth or salvation, but is evidence of birth or fruit of the spirit. God has not only revealed his love in us, giving us sweet evidence of our acceptance, but he also describes character

in his written word, that we may read, and by the evidence we have in our hearts rejoice; feeling that we, notwithstanding our weakness and unworthiness, are His dear little children; and by His loving kindness our feet are led in the straight and narrow way: ever denying ourselves, loving one another, loving his blessed cause and ever desiring to stand in the liberty wherewith Christ hath made us free

So when life's journey shall end, that we may say with the Apostle: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the God, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing" The crown of righteousness referred to in this text is not by virtue of the Apostle's faithfulness, but a gift. If it was for his faithfulness it would be a debt and not a gift. The Apostle also informs us that there is a crown for all those that love His appearing. That day, referred to in this scripture, alludes to the resurrection, as the Apostle has declared, that the trump shall sound, and the dead shall be raised incorruptable. And when our mortal bodies are raised, and changed and fashioned like unto the glorious body of Christ. This is but a continuation of the manifestation of the great love He hath for us. "Then will be brought to pass what was declared in Eph. 2:7, "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus." Let us be content with the goodness of His house, as we cannot know the fullness of the riches of His love. May we ever be faithful, looking unto Him inquiring to know what our duty is, and He will give us grace to perform it, and may we at last, when death shall come, fall asleep in his loving arms, is the prayer of your unworthy brother,

ELDER L. B. RAGAN.

Church Clerks and Their Addresses.

Palestine—W. F. Wilson ..... R. R 1, Coatsville, Indiana
Mount Pleasant—S. A. Cline ..... R. R. 2, Danville, "
Mount Tabor—W. P. Smith ..... White Lick, "
Abners Creek—W. S. Jones ..... R. R. 1, Danville, "
Danville—James F. Conn ..... R. R. 4, Danville, "
Little Flock—Dasy Wyrick .....
Antioch—L. F. Joseph ..... Lizton, "
First Mount Zion—J. S. Thorp ..... Lizton, "
Bethal—W H.. Cress ..... Fontanet, "
Bethel—E. H. Carter ..... Sharpsville, "
First Friendship—W. A. Dean ..... R. R. 3, Roachdale, "
Second Friendship—W. M. Craven ..... R. R. 3, Clayton, "
Mound Moriah—Elijah Brewer ..... Stilesville, "
Mount Calvary—Stephen Owens ..... Advance, "
Eel River—Thomas Lyne ..... Cataract, "

Names of Deceased Members.

Palestine—John D. Hart.
Mount Pleasant—George Montgomery.
Mount Tabor—Susanna Marsh.
Abners Creek—Elizabeth Stiles.
Danville—Esther Wade, Elizabeth Clark, Nancy McKee, Thurza Wade.
Antioch—Lucy Shockley.
First Friendship—Vina Henderson, Levi McCloud.
Salem—Miller Gladden, Julia Smith, Lillie M. Freeland.
Providence—Emily Darnell, Harvey Jeffers, Anna Shackleford, Parmelia Swim.

Visiting Ministers and Their Addresses.

Elder J. D. Drauhn.....White Plains, North Carolina
Elder M. B. Moffitt.....Paris, Illinois
Elder T. J. Jones.....Sheridan, Indiana
Elder J. M. Thompson.....Greenfield, "
Elder C. P. Beadle.....Cloverdale, "
Elder T. W. Mitchell.....Coalmont, "
Elder A. A. Shoultz.....Owensville, "
Elder P. T. Oliphant.....Buena Vista, "
Elder F. M. Mitchell.....Norman Station, "
Elder Thomas Mitchell..... "

Ministers Of The Danville Association.

L. T. Buchanan, New Maysville, Ind.
A. G. Fields, Wheaton, Ind.
J. F. Keeney, Pittsboro, Ind., R. R. 1.
L. B. Ragan, Greentown, Ind.
E. W. Thomas, Danville, Ind., R. R. 2.
G. S. Joseph, Lizton, Ind.
C. H. Robinson, Star City, Ind.
P. F. Watkins, Lizton, Ind., R. R. 1.
W. S. Fisher, Messena, Ind.

Rules of Decorum.

1. The association when convened shall be opened and concluded by singing and prayer.

2. Only one person shall speak at a time, who shall rise from his seat and respectfully address the moderator.

3 The person thus speaking shall not be interrupted in his speech by any but the Moderator, until he is done speaking; nor shall the Moderator interrupt him unless he breaks order.

4. He shall strictly adhere to the subject in question, and shall in no wise cast reflection on any person who may have spoken before him.

5. No member shall speak more than three times on the same subject, without leave of the association.

6. The moderator shall have the same privilege of speech with other members, provided his seat be filled.

7. No member shall laugh or whisper in time of business, to the interruption of the association.

8. The members shall address one another by the appellation of brother.

9. No member shall absent himself without leave of the association.

10. The names of the members of the association shall be enrolled and called over as often as the Association may think necessary.

11. Any member who shall knowingly break any of these rules shall be reproved by the Moderator according to the direction of the association.

Articles of Faith.

1 We believe in one only true and living God, and that there are three that bear record in heaven: the Father, the Son and the Holy Ghost, and that these three are one

2. We believe the Scriptures of the Old and New Testament to be of divine authority, and the only infallible rule of faith and practice.

3. We believe in the fall of man, and that all Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state, by their ability which they possess by nature.

4. We believe in the doctrine of election by grace, "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will.

5. We believe that sinners are justified by the righteousness of God, which is in Jesus Christ, imputed to them, and that they are kept by the power of God through faith unto salvation.

6. We believe that Baptism and the Lord's supper are ordinances of Jesus Christ and appointed in his church, and none but true believers are fit subjects for either; and the only mode of baptism is immersion.

7. We believe that no ministers have the right to administer those ordinances only such as have been regularly baptised, called and come under the imposition of the hands of a presbytery, by the authority of the church of Jesus Christ.

8. We believe in the resurrection of the body, both of the just and of the unjust; but every one in his own order, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation; and that God hath appointed a day in which he will judge the world in righteousness by Jesus Christ, and that the joys of the righteous will be eternal and the punishment of the wicked everlasting.

MINUTES OF THE

Seventy-Seventh Annual Meeting

OF THE

Danville Association Regular Baptists

Held with Mt. Moriah Church,
Hendricks County, Indiana,
August 29, 30 and 31, 1905.

W. A. KING, PRINTER, DANVILLE, IND.

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MINUTES

Of the Seventy-Seventh Annual Meeting of the Danville Association of Regular Baptist, held with Mt. Moriah Church, Hendricks County, Ind., Aug. 29, 30, 31, 1905.

Tuesday's Session.

1. The Association met pursuant to adjournment at 10:00 o'clock. Introductory prayer by Eld. Thos. Mitchell and sermon by Eld. W. S Fisher from 1st Cor. 15-1 after which the letters from the several churches were read from the stand and Messengers names enrolled in the subjoined table.

CHURCHES	Meeting Days	MESSENGERS' NAMES	Rec'd by Baptism	Rec'd by Letter	Rec'd by Relation	Restored	Dismissed by Letter	Excluded	Deceased	Total Membership	Money for Minutes
Palestine	3	Eld. L. T. Buchanan, D. T. Darnell, Clifford Shinn	1	0	0	0	3	0	4	78	$1 60
Mt. Pleasant	1	Eld. E. W. Thomas, R. J. Campbell, S. A. Cline	2	0	0	0	0	0	3	71	1 25
Mt. Tabor	4	A. F. Smith, Eld. P. F. Watkins, Adolphus Smith	7	0	1	0	1	3	2	88	2 00
Abners Creek	1	Jas. Parks, Wm. Jones, Thos. Jones	1	1	0	0	0	0	0	95	1 50
Danville	2	W. O. Gorrell, James Thompson, Jr., Jas. F. Conn	3	2	0	0	0	1	1	98	1 50
Little Flock	1	A. G. Oliphant	0	1	0	0	0	0	0	41	65
Antioch	2	L. F. Joseph, L. C. Northcutt	0	0	0	0	0	0	0	30	85
Mt. Zion	3	M. K. Gentry, J. S Tharp, G. A. Miles	5	0	0	0	1	0	1	63	1 25
Bethany	2	David Adams	0	0	0	0	0	0	0	23	50
Bethel	4	J. R. Harlow, Eld. L. B. Ragan, Geo. Harlow	4	0	0	0	0	0	3	28	50
First Friendship	3	L. S. Worrell, Wm. H. Dean, Joseph Moreland	0	0	0	0	1	2	1	86	1 50
Sec'd Friendship	1	Solomon Scotten, Albert Wilson, J. N. Richardson	1	0	0	0	0	0	2	63	1 00
Salem	4	E. M. Whitmore, Gaten Menifee	0	0	0	0	1	0	2	57	1 00
Mt. Moriah	1	Geo. Mason, H. Hamilton, W. H. Reeves	0	0	0	0	0	0	2	39	1 00
Mt. Calvary	1	Sam Russell, Larkin Wise, R. D. Joseph	0	0	0	0	1	0	2	21	65
Eel River	5	Eld. W. S. Fisher, Dora Minick, Alonzo Payne	1	1	0	0	0	0	0	33	75

2. After an hour's intermission the Messengers met for business and after prayer by Eld. Marion Mitchell became organized by electing Eld. E. W. Thomas Moderator and James F. Conn, Clerk.

3. By motion and second to follow the usual way of business in our Minutes.

4. The Door of the Association was opened for the reception of churches.

5. Letters from the different Associations with which we correspond. (1) White Water letter received by her Messengers, Eld. C. P. Beadle, Wm. Morgan and O. P. Lowe. (2) Salem letter received by her Messenger, Eld. A. A. Shoultz. (3) White River letter received by her Messengers, Eld. T. W. Mitchell, Thos Mitchell and Brethren Virgil Mood, Emery Hutchison and Sisters Anna Brown and Bell Brown. (4) Conn's Creek. No letter Her Messengers, Eld. Thos. Jones and Sister Anna Dollins. All of whom were invited to seats in the council.

6. Circular letter called for. In as much as Brother Jas. Flinn failed to appear with the circular letter, by motion and second Bro. Geo. Harlow is to prepare a circular letter to be read Thursday.

7. A committee consisting of Elds. L. T. Buchanan, E. W. Thomas and Bro. Geo. Harlow are chosen on bill of arrangements.

8. Brethren Dan Darnall, Wm. Jones and A. F. Smith are appointed as finance committee.

9. Eld. P. F. Watkins is appointed to write a general corresponding letter.

10. By private ballott Eld. R W. Thompson, A. A. Schoultz, W. A. Chastain and W. E. Brush were chosen to preach from the stand on Wednesday.

11. By motion and second an adjournment was taken until Thursday at 9:00 a. m. Prayer by Eld. A. A. Shoultz.

Wednesday's Session.

The congregation met in the grove at 10:00 o'clock. Prayer by Eld. M. G. Mitchell. The audience was first addressed by Eld. W E. Brush of Dresden, Tenn., from Matt. 1-21. He spoke in a very impressive way, speaking so beautiful of our security in God.

Eld. A. A. Shoultz of Owensville, Ind., (Rom. 11-6) spoke to the comfort of God's humble poor in his pleasing way and the Saints were made to rejoice and take courage.

After an hour's intermission the congregation was called together by singing and prayer by Eld. W. E. Brush.

Eld. Wm. Chastain of Oxford, Ohio, spoke in his mild and tender way from 2nd Thes. 2-16. Afterward Eld. R. W. Thompson of Greenfield, Ind. preached from St. John 17-2-3. He spoke in such a firm way of God's greatness, of His omnipotent will and power and the security of His people being chosen in Christ in Eternity. Oh! what a grand and secure plan God has laid for the salvation of his children.

Thursday's Session.

The Association met at 9:00 o'clock, was opened with prayer by Eld. C. P. Beadle.

1. The committee report the bill of arrangement the same as last year except article 11 of last year's minutes. By motion and second to have the circular letter read. By motion and second the letter is received and ordered printed in the Minutes.

2. Articles of Faith and Rules of Decorm read.

3. The names of messengers called and statistics corrected.

4. Corresponding letter called for, read and by motion and second ordered printed in our Minutes.

5. Messengers to corresponding associations appointed as follows: (1) White Water—Elds. P. F. Watkins, E. W. Thomas. (2) Salem—Eld. L. B. Ragan. (3) White River—Elds. E. W. Thomas, P. F. Watkins and brethren W. N. Conn and D. T. Darnall. (4) Conn's Creek—Elds. L. T. Buchanan, W. S. Fisher and L. B. Ragan.

6. Eld. L. T. Buchanan is appointed to write the next circular letter.

7. By motion and second the next association is to be held with Mt. Calvary church, Boone Co., Ind., on Tuesday before the first Saturday in Sept., 10:00 o'clock 1906. Those coming by rail will be met at Advance, Ind., on the Midland R. R., those coming from North or South will take the Monon and change cars at Ladoga, Ind. Will be met Monday evening and Tuesday a. m.

8 By motion and second the articles of Faith and Rules of Decorum be printed in the Minutes.

9. Finance committee report $17.45 for Minutes. $4.30 by the brethren. By motion and second the committee is released.

10. By motion and second the Clerk is authorized to superintend the printing and distributing of the Minutes.

11. In as much as the Minutes of last year failed to show 2nd Mt. Zion was dropped from our Association therefore it is moved and seconded that we drop second Mt. Zion church from our list of churches.

12. By motion and second an adjournment was taken to meet with Mt Calvary church, Boone Co., Ind., on Tuesday before the first Saturday in Sept., 1906. Prayer by Eld. L. T. Buchanan.

ELD. E. W. THOMAS, Moderator.
JAMES F. CONN, Clerk.

General Corresponding Letter.

The Danville Association, now in session with Mt. Moriah Church, Hendricks County, Indiana. On Tuesday, Wednesday and Thursday August, 29, 30 and 31, 1905.

Very Dear Brethren in the Lord. We have been blessed with the high privilege of meeting again in an associated capacity and to hear from the churches that compose our body.

We are happy to report to you that our churches are in peace and have enjoyed some ingathering.

Your Messengers came to us laden with the pure sweet Gospel of Christ, which fed our souls and caused us to rejoice together. We earnestly desire a continuation of your friendly correspondence.

Our minutes will inform you of the time and place of holding our next Association. Farewell. Done and signed by order of Association, August 31, 1905.

E. W. THOMAS, Moderator.

JAMES F. CONN, Clerk.

Circular Letter.

According to the long established custom of the Danville Association, at her request, I will try to write what is called a circular letter; and as it is expected that we base our thoughts on some Scripure, I will call your minds to the language of the inspired Prophet, Isaiah: "This is the Way; walk ye in it."—Isaiah 30-21. Notice the prophet said the way, not one Way or a Way, but the Way.

Now, let us see if we can find out something about that Way that we may know where it is; and I think if we will look in His divine word and turn to John 14-6 we need not be mistaken, for there our blessed Savior said of Himself: I am the Way. And not only the Way, but the Way, the Truth and the Life. Now if we are in the Way, we are in the Truth, and if in the Truth, we are also in the Life. To sustain this He says. I in you, you in me: I in the Father and the Father in me. Now if we have contentions, strife, envyings, backbitings, evil surmisings, jealousies and many other evils that might be enumerated we may know that we are not walking in the Way. For in his holy word he says "that the Way of the Lord is perfect. And let us look at some of the perfections of this Way, for He says, I am the Way. Now they are these, love, joy, peace, long-suffering, goodness, meekness, etc., and everything that tends to make His children happy and bind them together in love.

Solomon said, all the ways of a man are clean in his own eyes, but the Lord weigheth the Spirits. Now let us look back at the characteristics enumerated and not confuse our ways, with this high and holy Way. And this we are too apt to do, unless we consider that his Way is the Way of the Spirit, while ours is the Way of the flesh. And His Way is as high above our Ways as the Heaven is above the earth. And one of the prophets has said that His Ways are Ways of pleasantness and all His paths are paths of peace. If we have unpleasant feelings we are out of the Way.

If we think evil of a brother, let us remember that we are not in the Way, but this all cometh of evil and of the flesh, and while we are in the flesh we are so apt to mind and follow after the flesh. But let us ask for Grace that we may get above the flesh and follow after the Spirit, the fruits of which have also been a part of them enumerated above. For we are told by Paul, Romans 8th chapter, that if we live after the flesh we shall die, but if through the Spirit we modify the deeds of the body, we shall live. For our dear Savior has said (Matt. 7, 13-14) enter ye in at the straight gate: for wide is the gate, broad is the Way that leadeth to destruction, and many there be that go in thereat. Because straight is the gate and narrow the way which leadeth unto life, and few there be that find it. And Oh, very dear brethren, how important it is that we constantly study, watch and pray, and ask Him to keep us in that Way. Constantly relying on Him and trusting in Him. And not only trusting in Him, but walking in Him. Paul in writing to his Collossian brethren said to them, as ye have received Christ Jesus the Lord, so walk ye in Him, noted and built up in Him and established in the faith as ye have been taught; abounding therein with thanksgiving. And while we might go on and cite you to much other scripture telling us of this Way, we think there has been enough cited to lead you to investigate and see if these things be so or not. If so, may the God of Grace enable you to walk in them. If not, enable you to cover the imperfections of the writer with the mantle of charity and instruct him in the way of the Lord more perfectly.

Now the Grace of God be with you in love, is the sincere prayer of the unworthy writer.

GEO. A. HARLOW.

Church Clerks and Their Addresses.

Palestine—W. F. Wilson	R. R. 1, Coatsville,	Indiana.
Mount Pleasant—S. A. Cline	R. R. 2, Danville,	"
Mount Tabor—Adolphus Smith	R. R. 4, Lebanon,	"
Abners Creek—W. S. Jones	R. R. 1, Danville,	"
Danville—J. F. Conn	R. R. 4, Danville,	"
Little Flock—H. E. Oliphant	Forest,	"
Antioch—L. F. Joseph	Lizton,	"
First Mount Zion—J. S. Tharp	Lizton,	"
Bethany—W. H. Cress	Fontanet,	"
Bethel—E. H. Carter	Sharpsville,	"
First Friendship—W. A. Dean	R. R. 3, Roachdale,	"
Second Friendship—W. M. Craven	R. R. 3, Clayton,	"
Mount Moriah—W. H. Reeves	R. R. 2, Monrovia,	"
Mount Calvary—Stephen Owens	Advance,	"
Eel River—Thomas Layne	Cloverdale,	"

Names of Deceased Members.

Palestine—Martha A. Darnell, Rhoda A. Wilson, Elizabeth Hopkins, Eliza Rogers.
Mount Pleasant—Rhoda Ledford, Jane Bonnifield, Phoebe Jeffers.
Mount Tabor— W. P. Smith, John Moody.
Danville—Fatina Vaught.
Mount Zion—Lucinda Stuart.
Bethel—Nancy, G. Harlow, Emma Rogers, Minerva J. Harlow.
First Friendship—Gertrude Stepherson,
Second Friendship—A. C. Stout, Susan A. Albertson.
Salem—Notley Smith, Mary T. Worrell.
Mount Moriah—W. G. Bryant, Mary E. Mahorney.
Mount Calvary—Elizabeth Russell, Johnathan Richardson.
Providence—Elizabeth Tobin, Lydia Graybill.

Visiting Ministers and Addresses.

Elder W. E. Brush	Dresden,	Tennessee.
Elder H. E. Pettus	Fulton,	Kentucky
Elder W A. Chastain	Oxford,	Ohio
Elder T. J. Jones	Sheridan,	Indiana
Elder A. A. Shoultz	Cwensville,	"
Elder Thos Mitchell	Norman Station,	"
Elder Marion Mitchell	Norman Station,	"
Elder T. W. Mitchell	Coalmont,	"
Elder C. P. Beadle	Noblesville,	"
Elder R. W. Thompson	Greenfield,	"

Ministers of the Danville Association.

Elder L. T. Buchanan, New Maysville, Ind.
Elder A. G. Fields, Wheaton, Ind.
Elder J. F. Keeney, Pittsboro, Ind., R. R. 1.
Elder L. B. Ragan, Greentown, Ind.
Elder E. W. Thomas, Danville, Ind., R. R. 2.
Elder P. F. Watkins, Lizton, Ind., R. R. 1.
Elder W. S. Fisher, Stilesville, Ind. R. R.

Rules of Decorum.

1. The association when convened shall be opened and concluded by singing and prayer.

2. Only one person shall speak at a time, who shall rise from his seat and respectfully address the Moderator.

3. The person thus speaking shall not be interrupted in his speech by any but the Moderator, until he is done speaking: nor shall the Moderator interrupt him unless he breaks order.

4. He shall strictly adhere to the subject in question, and shall in no wise cast reflection on any person who may have spoken before him.

5. No member shall speak more than three times on the same subject, without leave of the Association.

6. The Moderator shall have the same privilege of speech with other members, provided his seat be filled.

7. No member shall laugh or whisper in time of business, to the interruption of the Association.

8. The members shall address one another by the appellation of brother.

9. No member shall absent himself without leave of the Association.

10. The names of the members of the Association shall be enrolled and called over as often as the Association may think necessary.

11. Any member who shall knowingly break any of these rules shall be reproved by the Moderator according to the direction of the Association.

Articles of Faith.

1. We believe in one only true and living God, and that there are three that bear record in heaven; the Father, the Son and the Holy Ghost, and that these three are one.

2. We believe the Scriptures of the Old and New Testament to be of Divine authority, and the only infallible rule of faith and practice.

3. We believe in the fall of man, and that all of Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state, by their ability which they possess by nature.

4. We believe in the doctrine of election by grace, "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."

5. We believe that sinners are justified by the righteousness of God, which is in Jesus Christ, imputed to them, and that they are kept by the power of God through faith unto salvation.

6. We belive that Baptism and the Lord's supper are ordinances of Jesus Christ and appointed in his church, and none but true believers are fit subjects for either; and the only mode of baptism is immersion.

7. We believe that no ministers have the right to administer those ordinances only such as have been regularly baptised, called and come under the imposition of the hands of a presbytery, by authority of the church of Jesus Christ.

8. We believe in the resurrection of the body, both of the just and of the unjust: but every one in his own order, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation: and that God hath appointed a day in which He will judge the world in righteousness by Jesus Christ, and that the joys of the righteous will be eternal and the punishment of the wicked everlasting.

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